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A Monthly Publication for the Clergy

Cum Approbatione Superiorum

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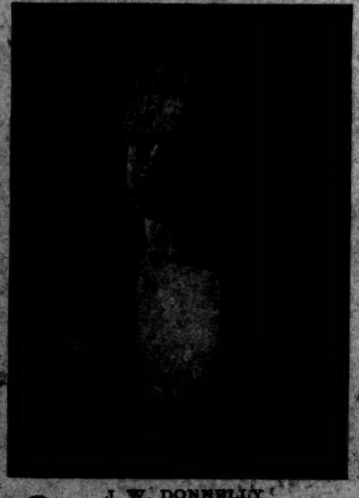

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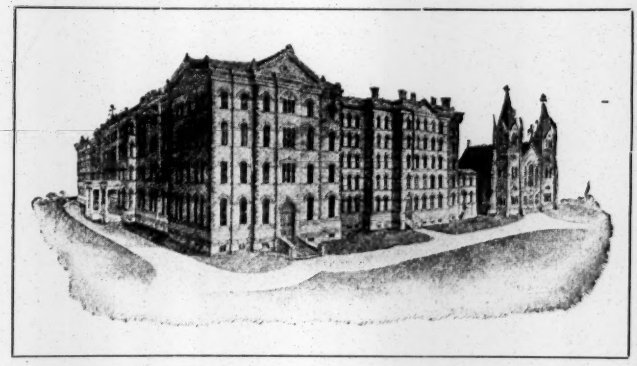

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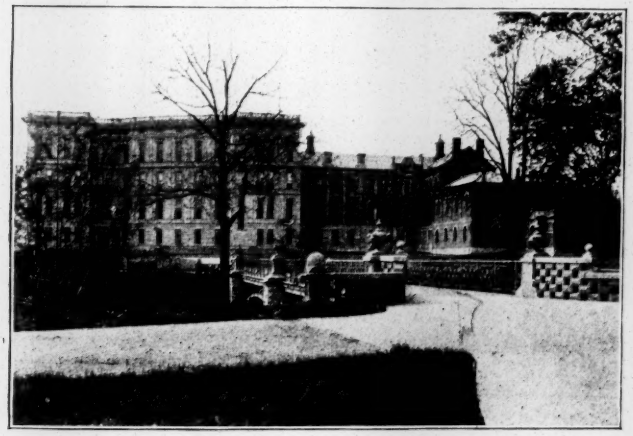

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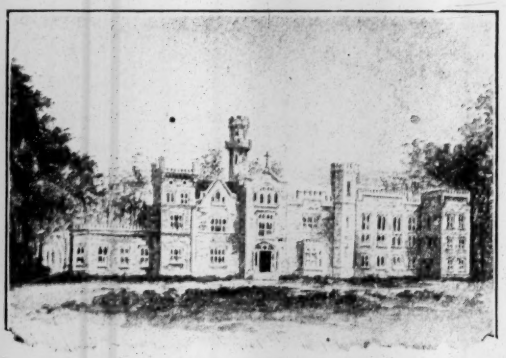

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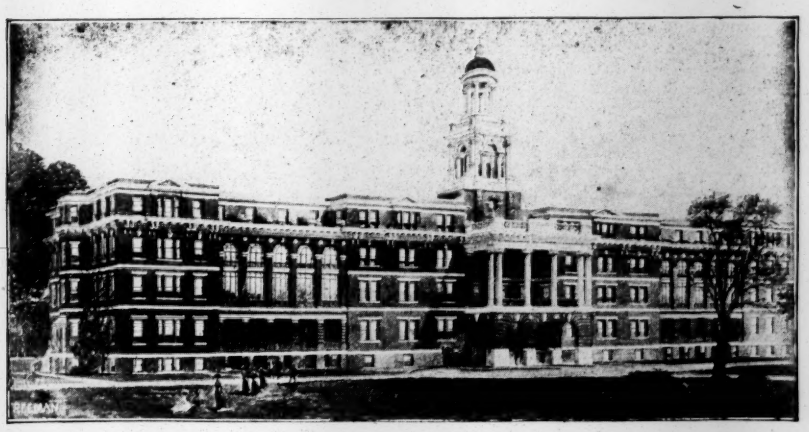

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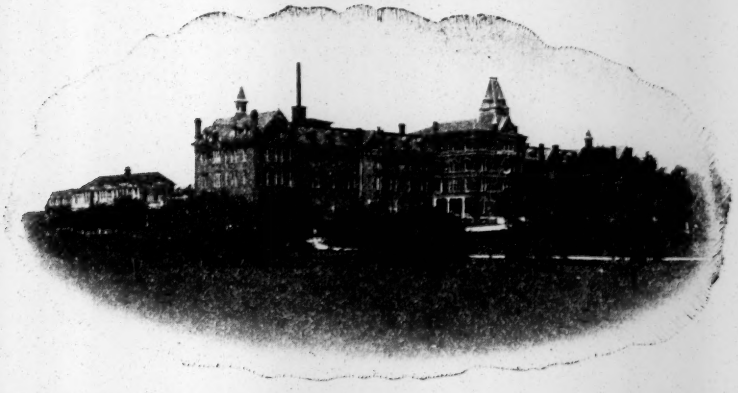

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THE ECCLESIASTICAL REVIEW

THIRD SERIES—VOL. VIII.—(XXVIII).—MAY, 1903.—NO. 5

TWO HYMNS FOR THE ASCENSION.

FOR the student of Latin letters the Roman Breviary is a casket containing the fairest gems of hymnologic literature, and a surprisingly large number of them as well. But large as that collection is, it hints but faintly at the vast stores of mediæval hymnody. Although the Breviary contains two lovely hymns for the great feast of the Ascension, we have thought our readers would be pleased to have two quaint examples of hymns, not in the Breviary, illustrating the joyousness of the feast. The first of these, *Hymnus canamus gloriae*, is ascribed with very great probability to the Venerable Bede. It found such favor as to be included in Continental as well as English hymnaries, and has received at least four translations into English. The second hymn, *Coelos ascendit hodie*, is ascribed by Dr. J. M. Neale, the eminent Anglican hymnologist, to the twelfth century; by Duffield and March, to the fifteenth century; and Daniel, in his *Thesaurus* (I, p. 343) extracted his text "ex Hymnario Watislaviensi a. 1754. Interserta est textui latino versio Germanica Mich. Franckii 'Gen Himmel aufgefahren ist'." The two hymns differ greatly in treatment, the solemn organ-like rhythms of Bede contrasting strongly with the lighter melody of the unknown author of the later hymn.

IN ASCENSIONE DOMINI.

(*Saec. VIII.*)

Hymnum canamus gloriae,
Hymni novi nunc personent,
Christus novo cum tramite
Ad Patris ascendit thronum.

Apostoli tunc mystico
In monte stantes chrismatis,
Cum Matre clara Virgine
Jesu videbant gloriam.

Quos alloquentes angeli :
Quid astra stantes cernitis?
Salvator hic est, inquiunt,
Jesus triumpho nobili.

Da nobis illuc sedula
Devotione tendere,
Quo te sedere cum Patre
In arce regni credimus.

Tu esto nostrum gaudium,
Qui es futurus praemium ;
Sit nostra in te gloria
Per cuncta semper saecula.

ASCENSION HYMN.

(*Venerable Bede?*)

A hymn of glory let us sing ;
New be the songs of triumphing :
For Christ, by a new path, hath gone
To God, and to His throne.

With Mary, the Disciples met
On mystic Mount of Olivet ;
They saw the wonder, and adored
The glory of the Lord.

To whom the angel-message given :
"Why stand ye looking up to Heaven?
This Jesus Who hath left you, thus
Shall come all-glorious."

O Saviour, draw our hearts above
With strongest bands of faith and love :
There, seated at the Father's side,
Thou dost forever bide.

Be Thou our joy on earth, dear Lord,
Who shalt in Heaven be our reward :
Let all our glory be in Thee
While countless ages flee.

ALLELUIA.

(*Auct. Ignoto.*)

Coelos ascendit hodie,
Alleluia :
Jesus Christus, Rex gloriae,
Alleluia.

Sedet ad Patris dexteram,
Alleluia :
Gubernat coelum et terram,
Alleluia.

Jam finem habent omnia,
Alleluia :
Patris Davidis carmina,
Alleluia.

Jam Dominus cum Domino,
Alleluia :
Sedet in Dei solio,
Alleluia.

In hoc triumpho maximo,
Alleluia :
Benedicamus Domino,
Alleluia.

Laudetur sancta Trinitas,
Alleluia :
Deo dicamus gratias,
Alleluia.

ALLELUIA.

(Twelfth Century?)

He mounts the heavens triumphing,
Alleluia:
Christ the Saviour, glorious King,
Alleluia.

He sitteth at the Father's right,
Alleluia:
And ruleth heaven and earth with might,
Alleluia.

Thus Father David's wondrous psalm,
Alleluia:
Hath ended in the conquering Lamb,
Alleluia.

My Lord now reigneth with the Lord,
Alleluia:
Upon the Father's throne adored,
Alleluia.

On this triumphal day of days,
Alleluia:
Sing to the Lord your hymns of praise,
Alleluia.

Unto the Trinity be laud,
Alleluia:
Thanksgiving make we unto God,
Alleluia.

H. T. HENRY.

Overbrook Seminary.

THE CODE OF HAMMURABI AND THE CODE OF MOSES.

IT is only a few years since the Biblical world was electrified by the discovery of portions of the Hebrew text of the Book of Ecclesiasticus. That such a text must have existed was known, but its recovery seemed hopeless. Similarly, Oriental students knew that a code of laws published by Hammurabi, king of Babylonia, had existed; fragments indeed were in our museums; but the recovery of the Code itself had hardly been dreamed of. Hammurabi was king of Babylonia and has long been known as the sixth king of what is commonly held to have been the first Babylonian dynasty, which covered the years 2454–2151 B.C. He himself reigned fifty-five years according to one account, forty-three according to another. His influence upon Babylonian life and history probably exceeds that of any other sovereign, and during the last few years his correspondence has been published and commented on by Mr. King of the British Museum. It is some years now since Professor Schrader suggested his identity with the well-known Amraphel of Genesis 14—an identification which at the time was looked on with not unnatural suspicion. Thus Dr. Sayce wrote in 1894: "It is not easy to find a Babylonian equivalent for the name of Amraphel;" and again: "It is difficult to find a resemblance between the names (Hammurabi and Amraphel), and the attempts of Assyriologists to transmute Amraphel into Hammurabi, or Hammurabi into Amraphel, have not been very happy. The problem is one which it must be left to the future to solve."[1]

This identification, however, of Hammurabi with the Amraphel of Genesis 14 is now accepted on all hands. Thus Professor Sayce wrote in 1897: "Khammurabi . . . must be identified with Amraphel, who is stated in the Old Testament to have been king of Shinar or Babylonia, and we can approximately fix the period when the family of Terah emigrated from Ur of the Chaldees. It was about 2300 B.C., if the chronology of the native Babylonian historians is correct."[2]

This date, it is true, conflicts with the traditional Biblical

[1] *The Higher Criticism*, p. 166.
[2] *Early History of the Hebrews*, p. 12.

chronology, which would require us to assign the year 1921 as the probable date for Abram's arrival in Canaan. Hommel has suggested that the two dynasties given in the Babylonian king lists A and B are really in inverse order, and that that of which Hammurabi is the sixth in succession should really be the second and not the first. This dynasty would then date from about B.C. 2150–1783. This would be very convenient, and it is perhaps something more than mere hypothesis.[3]

Dr. Pinches writes in 1902: "The identification of Hammurabi or Ammurabi with the Amraphel of Genesis can hardly admit of doubt."[4] And a full discussion of the question may be found in Hommel's *Ancient Hebrew Tradition.*

However, we are not concerned here with the question of Hammurabi's identity, but with his "Code." In January, 1902, the French explorations at Susa, conducted by M. de Morgan, resulted in the discovery of a block of diorite about eight feet high, on which was engraved a representation of Hammurabi receiving his code of laws from the sun-god. On the two sides of the stone are thirty-three columns of laws. Five more had unfortunately been obliterated, presumably by the Elamite conqueror who carried away this treasure from Babylonia and who probably intended to grave on the space thus rendered vacant his own name and titles. It is a pity he did not do so, as we should thus have been able to learn more of the history of the stone.

In October, 1902, P. Victor Scheil, O.P., Professor à l'École des Hautes Études, published a full translation of the Code. This was followed by a translation from the hand of Hugo Winckler, the German Orientalist; and now Professor C. H. Johns, Lecturer in Assyriology, Queen's College, Cambridge, has published the literal translation of the text with a copious Index.[5]

Twenty years ago, the discovery of an old Babylonian Code of Laws, dating from about 2300 B.C., would not have been

[3] *Ancient Hebrew Tradition*, pp. 118 ff. For Hommel's subsequent views see Rogers' *History of Babylonia and Assyria*, vol. i, p. 339.

[4] *The Old Testament in the Light of the Records of Babylonia and Assyria*, p. 218.

[5] *The Oldest Code of Laws in the World.* T. & T. Clark. Price, 1s.6d. *net.*

hailed by Biblical students as likely to throw much light on the Mosaic legislation. The Tel-el-Amarna Tablets, however, have opened our eyes to the immense influence which Babylonia exercised over Egypt and Syria, and Professor Sayce, in his recent Gifford Lectures on the Religions of Ancient Egypt and Babylonia, has shown good grounds for holding that Egypt even owed much of her religion to Babylonia.

We should, therefore, hold it antecedently probable that this ancient Code of Laws would throw considerable light upon the Biblical Codes; but we venture to say that no scholar ever anticipated so close an approximation between the two codes as actually exists. Now modern criticism has shown that it is possible to distinguish with tolerable certainty "layers" of laws in the Pentateuch, and of these the section Exodus 20: 24—23 *ult.*, and 24: 3–8, to which has been given the name of the "Book of the Covenant," is generally held to be the most ancient. Be this as it may, it is precisely with this section that "The Oldest Code of Laws in the World" affords the most striking parallels. Some of these parallels we have given at length in the pages which follow, and we have added two more from Deuteronomy; but the reader should take his Bible and the "Code," and read them together, passage by passage, if he would convince himself of their marvellously intimate connection.

Laws Touching Theft or Dishonesty.

I.—*Exod. 22.*

1. If any man steal an ox or a sheep, and kill or sell it: he shall restore five oxen for one ox, and four sheep for one sheep.

§ 8. If a man has stolen ox, or sheep, or ass, or pig, or ship, whether from the temple or the palace, he shall pay thirty-fold. If he be a poor man, he shall render tenfold. If the thief has naught to pay, he shall be put to death.

The severity of the fine exacted by the "Code" is remarkable, but still more so the difference between the restitution demanded of the rich and of the poor. This difference appears throughout and shows us the tone of humanity which undoubtedly prevailed at the period. The similarity of the wording of the two codes is striking. It should be noticed, however, that in the "Code" the

sanctity of the place whence the object was stolen enhances the guilt, and consequently the amount of punishment, and no case touching mere theft occurs, though as a receiver of stolen goods is to be punished with death, presumably the thief would receive the same punishment.

Again, carelessness regarding another's property committed to one's care is the subject of similar legislation in both codes:

II.—*Exod. 22.*

10. If a man deliver ass, ox, sheep, or any beast, to his neighbor's custody, and it die, or be hurt, or be taken by enemies, and no man saw it;

11. There shall be an oath between them, that he did not put forth his hand to his neighbor's goods: and the owner shall accept of the oath; and he shall not be compelled to make restitution.

12. But if it were taken away by stealth, he shall make the loss good to the owner.

13. If it were eaten by a beast, let him bring to him that which was slain, and he shall not make restitution.

§ 125. If a man has given anything of his on deposit, and where he gave it, either by house-breaking or by rebellion, something of his has been lost, along with something of the owner of the house, the owner of the house who has defaulted, all that was given him on deposit and has been lost he shall make good and render to the owner of the goods; the owner of the house shall seek out whatever of his is lost and take it from the thief.

III.—*Exod. 22.*

2. If a thief be found breaking open a house or undermining it, and be wounded so as to die: he that slew him shall not be guilty of blood.

3. But if he did this when the sun is risen, he hath committed murder, and he shall die. If he have not wherewith to make restitution for the theft, he shall be sold.

4. If that which he stole be found with him, alive, either ox, or ass, or sheep: he shall restore double.

§ 21. If a man has broken into a house, one shall kill him before the breach and bury him in it.

Here the Biblical legislation is fuller, and enters more deeply into the casuistry of the question. Summary justice marks the "Code" throughout, and the frequency of the death penalty for cases of injustice is not the least noteworthy characteristic of this ancient piece of legislation. No less than seventy-eight various offences are pronounced capital.

Damages to Property.

Exod. 22.

5. If any man hurt a field or a vineyard, and put in his beast to feed upon that which is other men's: he shall restore the best of whatsoever he hath in his own field, or in his vineyard, according to the estimation of the damage.

§ 57. If a shepherd has caused the sheep to feed on the green corn, has not come to an agreement with the owner of the field, without the consent of the owner of the field, has made the sheep feed off the field, the owner shall reap his fields, the shepherd who without consent of the owner of the field has fed off the field with sheep shall give over and above twenty Gur of corn per Gan to the owner of the field.

Here again the similarity of the wording should be noted, as also the exact fine which the "Code" lays down. Indeed, the difference being the two codes may be broadly stated as that between an inchoate and a long-established system. The Babylonian Code indicates a large body of "Common Law," which has been reduced to practice. Many individual concrete cases must have gone to its making, and the experience of many judges and magistrates is here condensed. In the Pentateuchal Code, broader principles are laid down, definite fines are rarely imposed, concrete instances have not yet arisen, and society is not yet sufficiently crystallized to allow of more precise legislation.

Trustees.

Exod. 22.

7. If a man deliver money, or any vessel unto his friend to keep, and they be stolen away from him that received them: if the thief be found he shall restore double;

8. If the thief be not known, the master of the house shall be brought to the gods, and shall swear that he did not lay his hand upon his neighbor's goods.

§ 102. If a merchant has given to the agent money as a favor, and where he has gone he has seen loss, the full amount of money he shall return to the merchant.

§ 103. If while he goes on his journey the enemy has made him quit whatever he was carrying, the agent shall swear by the name of God and shall go free.

The "Code" draws a distinction between the culpable negligence of the trustee and the case where no robbery was to be anticipated. But the point to be noticed is the expression "shall swear by God," which frequently occurs, *e. g.*, in §§ 120, 126, 131, 240, and 266. The parallel in Exodus is remarkable: "he shall be brought to the gods (אלהים, R. V. "God," and in margin, "judges;" *cf.* Ps. 81: 1 [82]), "and shall swear."

Manslaughter and Mutilation.

Exod. 21.

12. He that striketh a man with a will to kill him, shall be put to death.

13. But he that did not lie in wait for him, but God delivered him into his hands; I will appoint thee a place to which he must flee.

14. If a man kill his neighbor on set purpose and by lying in wait for him: thou shalt take him away from my altar, that he may die.

15. He that striketh his father or mother, shall be put to death.

16. He that shall steal a man, and sell him, being convicted of the guilt, shall be put to death.

17. He that curseth his father, or mother, shall die the death.

18. If men quarrel, and the one strike his neighbor with a stone or with his fist, and he die not, but keepeth his bed:

19. If he rise again and walk abroad upon his staff, he that struck him shall be quit, yet so that he make restitution for his work, and for his expenses upon the physicians.

20. He that striketh his bond-man or bond-woman with a rod, and they die under his hands, shall be guilty of the crime.

21. But if the party remain alive a day or two, he shall not be subject to the punishment, because it is his money.

§ 202. If a man has struck the strength of a man who is great above him, he shall be struck in the assembly with sixty strokes of a cow-hide whip.

§ 203. If a man of gentle birth has struck the strength of a man of gentle birth who is like himself, he shall pay one mina of silver.

§ 204. If a poor man has struck the strength of a poor man, he shall pay ten shekels of silver.

§ 205. If a gentleman's servant has struck the strength of a free-man, one shall cut off his ear.

§ 206. If a man has struck a man in a quarrel, and has caused him a wound, that man shall swear "I do not strike him knowing" and shall answer for the doctor.

§ 207. If he has died of his blows he shall swear, and if he be of gentle birth he shall pay half a mina of silver.

§ 208. If he be the son of a poor man he shall pay one-third of a mina of silver.

We have contrasted these two pieces of legislation as much for the differences between them as for their similarity. The meaning of the word "strength" in §§ 202–205 may be divined, and it is to be noticed that the only parallel to this is furnished by Deut. 25: 11–12. At the same time it may mean "the crown of his head." The interest, however, of the section of this "Code" lies in the fact that no provision is made for wilful murder, but only for manslaughter, and on this latter point the parallel between the two Codes is astonishing. Thus:

I.—*Exod. 21.*

18. If men quarrel, and the one strike his neighbor with a stone or with his fist, and he die not, but keepeth his bed:

19. If he rise again and walk abroad upon his staff, he that struck him shall be quit, yet so that he make restitution for his work, and for his expenses upon the physicians.

§ 206. If a man has struck a man in a quarrel, and has caused him a wound, that man shall swear "I do not strike him knowing" and shall answer for the doctor.

We might almost say that Moses was commenting on Hammurabi! And so again:

II.—*Exod. 21.*

20. He that striketh his bond-man or bond-woman with a rod, and they die under his hands, shall be guilty of the crime.

21. But if the party remain alive a day or two, he shall not be subject to the punishment, because it is his money.

§ 208. If he be the son of a poor man, he shall pay one-third of a mina of silver.

Here the impartiality of the Mosaic Code marks its superiority, though at the same time due regard is had to the loss incurred by the owner of the slave. Again:

III.—*Exod. 21.*

16. He that shall steal a man, and sell him, being convicted of the guilt, shall be put to death.

§ 14. If a man has stolen the son of a freeman, he shall be put to death.

The immediate sequel to this in Exodus is the case of a miscarriage brought on by some man's violence, and it is no slight index of the dependence of the Biblical Code upon that of Hammurabi that the same sequence is observed in the latter code, though the connection between the two cases is not in itself so close as to make one the necessary sequel to the other. Moses either had the "Code" before him, or else he and his auditors were thoroughly familiar with it, and, consciously or unconsciously, he founded his legislation upon it. Thus, in Exodus we read immediately after the question of manslaughter:

IV.—*Exod. 21.*

22. If men quarrel, and one strike a woman with child, and she miscarry indeed, but live herself: he shall be answerable for so much damage as the woman's husband shall require, and as arbiters shall award.

23. But if her death ensue thereupon, he shall render life for life.

§ 209. If a man has struck a gentleman's daughter and caused her to drop what is in her womb, he shall pay ten shekels of silver for what was in her womb.

§ 210. If that woman has died, one shall put to death his daughter.

§ 211. If the daughter of a poor man through his blows he has caused to drop that which is in her womb, he shall pay five shekels of silver.

§ 212. If that woman has died, he shall pay half a mina of silver.

§ 213. If he has struck a gentleman's maid-servant and caused her to drop that which is in her womb, he shall pay two shekels of silver.

§ 214. If that maid-servant has died, he shall pay one-third of a mina of silver.

The minute details into which the Code enters on this subject, contrast remarkably with the Bible, which makes no distinction between rich and poor. The injustice of § 210, by which the daughter of the wrong-doer is to lose her life, is avoided by the Mosaic legislator, who elsewhere lays down the opposite doctrine.

Deut. 24.

16. The fathers shall not be put to death for the children, nor the children for the fathers, but every one shall die for his own sin.

V.—*Exod. 21.*

24. Eye for eye, tooth for tooth, hand for hand, foot for foot,

25. Burning for burning, wound for wound, stripe for stripe.

§ 196. If a man has caused the loss of a gentleman's eye, his eye one shall cause to be lost.

§ 197. If he has shattered a gentleman's limb, one shall shatter his limb.

§ 200. If a man has made the tooth of a man that is his equal to fall out, one shall make his tooth fall out.

It is here, perhaps, that the two codes most closely approximate, and it is hard to resist the impression that the legislation of the Book of the Covenant is directly founded upon the older "Code." Concrete instances are not given as in the "Code," but

the principle which runs through the latter is taken for granted by the Mosaic legislator. Sections 25, 26, 236, 245, 263, etc., should be noticed on this point.

The Bible, however, proceeds here to draw that distinction between classes which is persistent in the "Code," but rare in the inspired legislation.

Exod. 21.

26. If any man strike the eye of his man-servant or maid-servant, and leave them but one eye, he shall let them go free for the eye which he put out.

27. Also if he strike out a tooth of his man-servant or maid-servant, he shall in like manner make them free.

The Case of a Savage Ox.

A very close parallel between the two codes is furnished by the question of damages for injuries inflicted by a savage ox.

I.—*Exod. 21.*

28. If an ox gore a man or a woman, and they die, he shall be stoned: and his flesh shall not be eaten, but the owner of the ox shall be quit.

§ 250. If a wild bull in his charge has gored a man and caused him to die, that case has no remedy.

II.—*Exod. 21.*

29. But if the ox was wont to push with his horn yesterday and the day before, and they warned his master, and he did not shut him up, and he shall kill a man or a woman: then the ox shall be stoned, and his owner also shall be put to death.

30. And if they set a price upon him, he shall give for his life whatsoever is laid upon him.

§ 251. If the ox has pushed a man, by pushing has made known his vice, and he has not blunted his horn, has not shut up his ox, and that ox has gored a man of gentle birth and caused him to die, he shall pay half a mina of silver.

III.—*Exod. 21.*

31. If he have gored a son or a daughter, he shall fall under the like sentence.

32. If he assault a bond-man or a bond-woman, he shall give thirty sicles of silver to their master, and the ox shall be stoned.

§ 252. If a gentleman's servant, he shall pay one third of a mina of silver.

Here again we feel inclined to exclaim: "Moses commenting on Hammurabi!"

The Undutiful Son.

Deut. 21.

18. If a man have a stubborn and unruly son, who will not hear the commandments of his father or mother, and being corrected, slighteth obedience:

19. They shall take him and bring him to the ancients of his city, and to the gate of judgment,

20. And shall say to them: This our son is rebellious and stubborn, he slighteth hearing our admonitions, he giveth himself to revelling, and to debauchery and banquetings:

21. The people of the city shall stone him: and he shall die, that you may take away the evil out of the midst of you, and all Israel hearing it may be afraid.

§ 168. If a man has set his face to cut off his son, has said to the judge, "I will cut off my son," the judge shall inquire into his reasons; if the son has not committed a heavy crime which cuts off from sonship, the father shall not cut off his son from sonship.

§ 169. If he has committed against his father a heavy crime which cuts off from sonship, for the first time the judge shall bring back his face; if he has committed a heavy crime for the second time, the father shall cut off his son from sonship.

The legislation of the Bible strikes us at once as much more severe than that of Hammurabi. In both cases, however, the son is to be brought before the judge, but it is only in the Biblical legislation that death is declared to be the penalty for the undutiful son.

Divorce.

Deut. 24.

1. If a man take a wife, and have her, and she find not favor in his eyes, for some uncleanness: he shall write a bill of divorce, and shall give it in her hand, and send her out of his house.

§ 142. If a woman hates her husband and has said "Thou shalt not possess me," one shall inquire into her past what is her lack, and if she has been economical and has no vice, and her husband has gone out and greatly belittled her, that woman has no blame; she shall take her marriage portion and go off to her father's house.

§ 143. If she has not been economical, a goer about, has wasted her house, has belittled her husband, that woman one shall throw her into the waters.

The Bible takes it for granted that the case against the wife is proved; not so the "Code," which concedes a greater degree of independence to the wife, and which contrasts favorably with the interpretation put on the words of Deuteronomy by Hillel, who allowed divorce if the wife "spoiled the roast" or proved a poor cook!

Divorce was easily obtained, and the section given above shows that the wife could commence proceedings, a position which the Mosaic dispensation and, as far as we know, Jewish tradition, did not seem to contemplate. At the same time incest is strongly reprobated; thus, in sections 154, 155, 157 and 158, the penalties are severe; "that man one shall expel from the city"; "that man one shall bind and cast her into the waters" (the translation here is vague); "one shall burn both of them together"; "that man shall be cut off from his father's house."

Our object has been to bring out, if possible, the indebtedness of the Pentateuchal legislation, more especially that of the Book of the Covenant, to this ancient Code of Laws; but it would be wrong to leave this interesting fragment of antiquity without referring to two further points, namely, the light it throws upon several passages of the earlier books of the Bible, and its tone of civilization, humanity, and refinement.

Several obscure points in Genesis now appear clearer. For instance, the relationship between Sarah and Agar.

Sarah and Agar.

Gen. 16.

4. But she perceiving that she was with child, despised her mistress,

5. And Sarai said to Abram: Thou dost unjustly with me: I gave my handmaid into thy bosom, and she perceiving herself to be with child, despiseth me. The Lord judge between me and thee.

6. And Abram made answer, and said to her: Behold thy handmaid is in thy own hand, use her as it pleaseth thee. And when Sarai afflicted her, she ran away.

§ 146. If a man has espoused a votary and she has given a maid to her husband and she has borne children, afterwards that maid has made herself equal with her mistress, because she has borne children, her mistress shall not sell her for money, she shall put a mark upon her and count her among the maidservants.

In accordance with this, the Biblical account adds:

Gen. 16.

7. And the Angel of the Lord having found her, by a fountain of water in the wilderness, which is in the way to Sur in the desert,

8. He said to her: Agar, handmaid of Sarai, whence comest thou? and whither goest thou? And she answered: I flee from the face of Sarai, my mistress.

9. And the Angel of the Lord said to her: Return to thy mistress, and humble thyself under her hand.

So, too, Reuben's crime, Gen. 35: 22, and its punishment, Gen. 49: 3–4, find their exact counterpart in § 158: "Si quis, post patrem suum, deprehensus sit in gremio ejus quae eum nutrivit et filios peperit, iste e domo patris sui praecindatur."

The sound common sense of the "Code" cannot fail to strike even the most careless reader. Humane and generous provisions are the rule, and it is only rarely that our modern sensitiveness is offended, as for instance in § 110: "If a votary, a lady, who is not living in the convent, has opened a wine shop or has entered a wine shop for drink, that woman one shall burn her."

The high tone of morality and the genuine civilization evinced in these laws may be brought into startling prominence by perusing the following page from Lecky's *History of England in the Eighteenth Century:* ". . . to steal a sheep or a horse; to snatch a man's property out of his hands and run away with it; to steal to the amount of forty shillings in a dwelling-house, or to the amount of five shillings 'privately' in a shop; to pick a man's pocket of any greater sum than twelve pence; to steal linen from a bleaching ground, and woollen cloth from a tenter ground; to cut down trees in a garden or in an orchard; to break the border of a fishpond so that the fish may escape, were all crimes punishable with death."

We need only contrast with this such sections of the "Code" as the following: § 259: "If a man has stolen a watering-machine from the meadow, he shall give five shekels of silver to the owner of the watering machine." A mild penalty in a land where irrigation was the life of the soil.

Again, § 59 reads, in marked contrast to one of the savage enactments just mentioned, "If a man without the consent of the owner of the orchard has cut down a tree in a man's orchard, he shall pay half a mina of silver."

And for sound sense, take § 235: "If a boatman has navigated a ship for a man and has not made his work trustworthy, and in that same year that he worked that ship it has suffered an injury, the boatman shall exchange that ship or shall make it strong at his own expense, and shall give a strong ship to the owner of the ship."

Again, Mr. Lecky writes: "On the other hand it was not a

capital offence for a man to attempt the life of his father; to commit premeditated perjury, even when the result was the execution of an innocent man; to stab a man, however severely, provided the victim did not die from the wound; to burn a house in which the incendiary had a lease, even if it was so situated as to endanger the lives of hundreds. It was a capital offence to steal goods to the amount of forty shillings from a vessel on a navigable river, but not from a vessel on a canal. To steal fruit already gathered was a felony. To gather it and steal it was only a trespass. To break a pane of glass at five in the afternoon for the purpose of stealing something that lay in the window was a capital offence. To break open a house with every circumstance of violence in summer, at four o'clock in the morning, was only a misdemeanor."[6]

Capital Punishment.

In the Code of Hammurabi we find twenty-eight capital offences. England in the eighteenth century contrasts unfavorably with this: "Previous to the Revolution the number (of capital offences) in the statute book is said not to have exceeded fifty. During the reign of George II sixty-three new ones were added. In 1770 the number was estimated in Parliament at 154, but by Blackstone at 160; and Romilly, in a pamphlet which he wrote in 1786, observed that in the sixteen years since the appearance of *Blackstone's Commentaries* it had considerably increased."[7]

Probably, no one would now choose the medical profession on the terms prescribed in Babylonia. Note the following penalty:

"§ 218. If the doctor has treated a gentleman for a severe wound with a lancet of bronze and has caused the gentleman to die, or hasopened an abscess of the eye for a gentleman with the bronze lancet and has caused the loss of the gentleman's eye, one shall cut off his hands!"

The jerry-builder, too, had a hard time of it under Hammurabi.

"§ 229. If a builder has built a house for a man and has not made strong his work, and the house he built has fallen, and he

[6] *History of England in the Eighteenth Century*, vol. vii, chap xxi, p. 317.
[7] *Ibid.*, p. 316.

has caused the death of the owner of the house, that builder shall be put to death."

"§ 233. If a builder has built a house for a man, and has not jointed his work, and the wall has fallen, that builder at his own cost shall make good that wall."

It should not be necessary to point out that such a dependence of the Biblical legislation on a Babylonian code of laws in no way derogates from the authority or Divine character of the former. It only serves to bring into greater prominence the too often forgotten distinction between Revelation and Inspiration. The former is a Divine bestowal of new facts; the latter is a Divine illumination falling upon already existing data, which the author is Divinely moved to commit to writing. And startling though the close connection may be, it should be noted that it only affects a small portion of the Biblical legislation.

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IN FATHER MARTIN'S LIBRARY.

WE were sitting one evening, as was our custom, in Father Martin's library, discussing the Education Bill for Ireland, when our genial neighbor, Father Purtel, who had charge of a small French-Canadian parish in the town, entered the room. He was all radiant, and holding up an unbound volume, cheerily said: "I have got something good here, Father Martin, something you are sure to like, I know; and if this young curate of yours gets a dose of it, it will make him walk the chalk-line."

"What is it?" asked the good old pastor, whose amiability and exemplary habits of life would have sufficed to make any ordinary priest living in his company anxious to do his duty. He was fond of books and, apart from a good library, kept on his table the more serious periodicals in English and French, so that one found him generally well informed on all that pertained to ordinary culture of mind and heart.

"*À la Porte de Paradis*," said Father Purtel, as he settled down in a vacant chair under the lamp near the table. "I have

just dipped into it and find it excellent reading, likely to prove a good substitute for meditation or spiritual reading, in which department of pastoral or ascetical life I have never been quite suited, though I have bought a score of volumes which the Fathers of St. Sulpice recommended to us at the retreats."

"*À la Porte de Paradis?*" queried Father Martin. "That sounds like the title of a prayer-book. What is the special merit that recommends the volume? It is French, of course; but let me have a glance at the contents."

"Oh," answered the Canadian priest, "I'll read you a chapter of it and that will tell you best what the book is like. One of the first things I came upon, on opening it this afternoon, was a story about l'Abbé Martin. 'This is good,' I said to myself. "If it is not a perfect photograph of my friend at St. Bridget's—Father Martin, if you please—it will fit his curate, who is, I understand, next on the list for promotion to a vacant country parish, and against whom I have a little grudge for drawing all the poor people away from my parish by his unpardonably big heart."

Father Purtel, who with a ready intelligence spoke English and French equally well, opened the book, and without further preface read, translating (which he did for my benefit) with freedom and ease, so that it seemed as if he had actually an English text before him. The story was one of many which pictured a parish priest arriving at the gate of paradise and there meeting St. Peter to take the account of spiritual assets for the redeeming of a certain mortgage upon an estate willed to him in perpetuity (under equitable conditions) at his baptism.

The following is the story as Father Purtel read it, with here and there some comments, I suspect, of his own inserting, whilst we both listened attentively to the end.

The abbé Martin was the pastor of what the world calls a respectable though not very large parish in a border diocese of the Dominion. Nobody had a bad word to say of him. Had there been any cause, the busybodies of the neighborhood, whose eyes and ears were open and whose tongues were rarely known to keep a Sabbath, would soon have discovered and propagated it for the wider diffusion of pastoral theology. But they all

knew that he said his Mass, baptized the children on Sundays, preached a sensible sermon—not too long and never aggressive, buried people according to their means, and kept peace with the commune. When there happened to be trouble he was wise enough to keep out of it, smiled his condolence when he heard of it on his return home, and had a good word for everybody. Even the publicans of the parish felt that they were in duty bound to pay their pew rent and to take an interest in the periodical fairs necessary to defray the extra expenses of the parish service, which was, of course, better than if they had sworn at the priest and declared that they would go to the devil openly; and if they could not attend Mass during the busy days of their hard-worked lives, they were sure to make no opposition to attending their own funeral, provided it had been properly arranged for by their relatives with the good-natured pastor. He had no parochial school, but then there was a good public school close to the church; and as his liberal views and broad-minded charity helped to elect the directors—though he never voted with either party himself—he had no difficulty in getting the children on Sundays and holidays for the catechism, which he made quite interesting to the little ones and to the teachers who helped him on these days. As to his house—it was a model home for a bachelor. The guardian of his domestic comforts had the canonical age and a half-witted girl to help her. The latter the priest had taken for charity's sake, as somebody was needed in the kitchen; and then he saved expenses by the arrangement. A superannuated clerical student who had lost his hearing and hoped to get it back (in which case he was to resume his studies) acted as general factotum in and about the premises. And there was a dog, a little overfed, wherefore he never barked. His name was "Watch," but he slept most of the time, for he, too, was deaf, seemingly out of sympathy for the clerical sexton who nourished and occasionally petted him.

Such was the abbé Martin in his parochial setting; irreproachable and kind. Accordingly the people appreciated him; in fact, some called him a "saint," one of the rubicund sort; but that was the only kind they knew, because it was so much like the figure they saw every Sunday in the transept window near the altar, which had been there from the time when the church had first been built.

The Bishop did not trouble the abbé Martin, because the abbé Martin did not trouble the Bishop; at least not since his appointment to the present parish in which he had expected to find rest. Indeed the abbé was not an ambitious man, and if, contrary to his anticipations, a mitre and the choice of an escutcheon had been offered to him, he would most likely have accepted the charge with quiet resignation, and selected for his motto the words of the Apostle: "His contenti sumus." This excellent quality of a contented temper the abbé Martin had inherited from his father, to whom in the main he owed the choice of his vocation. The old man had worked hard for a number of years, and when finally he compared the amount of his savings with the amount of labor and energy expended on his part he did not feel assured that he could manage to get much of rest or comfort in his old age. He looked upon his boy, to be sure, with hopefulness, but there was no certainty as to the future of the lad, who might set up a homestead of his own as soon as he had found another half to match his good self; in which case he might let the old folks manage for themselves. Besides, the elder Martin did not want the junior to slave as he himself had done, with no better prospect in life.

"One day after a christening in the parish, Jacques Martin, senior, came home unusually happy—and then he slept a little. When in the evening the lad had gone to bed, the two keepers of his earthly destiny sat beside the chimney talking over the neighbor's newly-baptized child, very naturally the question of young Jacques' future came up before them.

"I'll tell you what, mother, why can't we make a priest of him? There's old Berton's son almost a canon, and what was he before he went to the Petit Seminaire? I have often thought to myself in church sitting behind the old man, who wipes his glasses as if he were the Lord Mayor and a Doctor of Laws: Berton, thou didst shrewdly; a priest's berth for your son—why it's a mortgage on heaven and earth together. If I could do things over again, I'd try for the Seminary myself."

"Very amiable of you," said his wife, feeling somewhat hurt. But he smoothed it over, and she, too, rather liked the idea of Jacques being an abbé, and so they resolved to put the matter before the parish priest. The result was that the boy was sent to

the preparatory school in Montreal with a view of entering the Seminary. In later years it occurred to the youth, now and then, especially at retreats, that he did not have that particular fervor, that spirit of self-denial, love of holy things and devotion, of which spiritual books make mention as the marks of a true vocation to the priesthood. But when he spoke of the matter once or twice to those who were interested in him, he was made to feel that leaving the Seminary would put him in disgrace; that he was as good as other boys, and better than some of them; and that the Seminary authorities would surely point out his duty in the matter if there were need of it. And so he stayed, moving mechanically forward without serious breaches of discipline, such as might have called in question his vocation with those who judge of outward conduct and leave the responsibility with the candidate who after mature deliberation asks for Holy Orders.

Having been ordained, the young priest was appointed to the chaplaincy of a conservatory. He had to say Mass every day, for which he received a moderate stipend, furnishing a slender income.

"My son," said the father, who was proud of the cassock in the family, "how long does the Bishop intend to leave you in that 'Home?' I imagine you are made for better things, and besides, this work is bad for your health."

Accordingly, young Father Martin bethought himself and applied at the first occurring vacancy for a curate's place. He obtained it, and for a time all went very well; he had work enough to do, and there was company to fill the hours of leisure agreeably. Still a man's greatest privilege is his liberty, and a curate is a man. What haunted him was the desirability of a certain amount of independence necessary to develop character and to secure peace and contentment—"Quaere pacem et persequere eam," said his breviary. And so he did, by soliciting the rectorship of a parish sufficiently large to remove all temporal solicitude. In the meantime the elder Martins had been honorably interred in the old graveyard of their native parish, and if the anniversary of their death had not indicated some doubt on the part of Father Martin as to *their* complete rest, he at all events found nothing to disturb his own peace of mind. Oh, yes, there

was an occasional break in the quiet, which I had almost forgotten. The abbé Martin was possessed of a parrot. The parrot's name was Peter (Pierre), and Peter had a way of creating a racket without regard for times or persons, and sometimes he disturbed the slumbers of the worthy parish priest, who was in the habit of taking a noonday siesta upon the smooth pillow of an unruffled conscience. In sometimes awakening the abbé Martin unexpectedly from his repose, Peter acted in a somewhat prophetic manner, as we shall presently see.

Now it came to pass that one morning the whole town was excited over the announcement that the good parish priest of St. Maurice had died during the night. There was a large funeral, all the clergy of the deanery and many others having come to attend. The dean himself preached, praising his dead brother and asking the prayers of the congregation, "since everybody has some blemishes to atone for." Their deceased pastor was perhaps waiting at the threshold of Paradise, expecting the zephyrs of their grateful intercession to swing ajar the gates that separate heaven from purgatory.

And in reality it was so. The abbé was actually waiting, as the preacher said. But there was a miscalculation about the zephyrs. Even if they had blown very hard—(which is not the way with such soft, gushing winds)—they could not have moved the solid doors securely locked against the ingress of any one who has not the express approval of St. Peter.

At the gates of Paradise the abbé Martin had arrived, conducted by some swift spirit who did not give him any opportunity to ask questions. If there was some terror in the abbé's heart, because the winds were howling like demons as he passed through the dark clouds heavenward, he had nevertheless confidence in his record. To be sure, there, all along the wall of adamant that guarded the confines of heaven, he recognized his old parishioners—Jean Littlechete, the scrupulous grocer; Mrs. Fairtender, who always managed the bazaar, giving her time and lingual graces to the success of the Church mendicant; then there was wealthy old Bonpay, who used to have the gout on Sundays due to his trying excursions among the tenants from whom he collected rents; somewhat in the background the abbé discovered

the form of Monsieur Liberall, who mostly presided at the parish meetings; there were the two pious brothers Dozinpew, and the clever advocate, Monsieur Hardlin Sermons. Very uncomfortable appeared Captain Boirbien wedged in between the sharp-nosed Miss Sevèr, the great temperance pleader of the town, and rosy Monsieur Le Tadmas, for whom the doctor had prescribed long sleeps on Sundays because he kept a wine establishment. The abbé understood Boirbien's situation, as he remembered how the Captain used to irritate the publican, especially on Saturday nights by running up generous accounts with the expectation that the merchant would endorse his candidacy for mayor, the only way in which he might get a settlement for the wine bills against the Captain. There were young folks like Miss Rondanse and—to his surprise—also some of the laborers and their wives and kindred with whom he had hardly expected to be thrown into company even in the next world. The loads which these poor forgottens were carrying seemed to be less weighty than those of the more distinguished people on the line who had not been used to such treatment on earth.

Now when the abbé saw the numerous host of his former flock, witnesses of his integrity, he felt more assured than he had been, for in spite of his conscious innocence there was a sort of continuous tightening, as if the air around him got denser and hotter in proportion to his approach toward the home of the saints. But what had he to fear? Here were the people to whom he had given generous passports to heaven, and it surprised him to find that they had met with any delay. To be sure, his through-tickets had been provided mostly at short notice; and in the scrambling for position as they arrived in their sleeping coaches at the heavenly depot there might have occurred some mistakes, preventing their immediate admission. Most of them seemed to have too much baggage; others . . . But *he* was there now and would see to it that things were righted. He tried to look as friendly as of yore and to catch the eyes of his old parishioners, the wives of the banker and brewer. Somehow or other they did not look up or could not, for they were all on their knees with very heavy loads keeping down their necks; and perhaps it was as well, because the abbé felt that his attempt at looking pleasant was a most

desperate struggle, and a failure at that. He felt there was something amiss, and was, by force of habit, searching for his glasses to make certain of the situation, when suddenly he heard a trumpet-like voice whose tones seemed to convey the peremptory order: "Advance, Monsieur l'Abbé. St. Peter awaits you."

And there stood the Saint, with the keys attached to his girdle, and an angel holding a closed book on which was emblazoned in letters that seemed to burn with living meaning: "Jacobus Martin, parochus ecclesiae St. Mauritii, confessor non pontifex."

"Correct," said the abbé, comforting himself, and bowing very low to St. Peter, at the same time attempting to give the angel a second bow, not feeling quite sure as to what amount of patronage the winged witness might exercise in the matter now approaching. "I am ready for the examination, Most Holy Father Peter; ask me about the observance of the Commandments and the precepts of the Church founded upon the rock St. Peter, and I am sure you will be satisfied with my course on earth, short as it was."

Slowly, and as if the words were weights of eternity, the Saint spoke: "Your life, priest and pastor Jacobus, is here recorded. As a private man, naught is marked against you. But you assumed the duties of another state of life."

"These," replied the Abbé, with some trembling in his voice, "I have fulfilled with general exactness; for, realizing that I lived by the altar, I made all proper efforts to earn the living to which I was appointed. My breviary I recited every day, sometimes I even anticipated Matins and Lauds. My Mass"—

"You said it daily," interrupted the Saint,—

"Every Sunday," replied the priest.

"You preached and taught the children, you anointed the dying, you buried the dead. You did what any man equally endowed with the privilege of ordination, and wishing to guard his good name among men, would have done. It required neither faith, nor charity, nor zeal. Pride, or a sense of self-sufficiency, or fear of human censure, or the desire to escape remorse of conscience would have prompted this fidelity in any man. Look down upon the world, and see how many thus regard duty. It did not require the teaching of the Gospel doctrine of self-denial and the Cross to accomplish this."

"But these works of self-denial are of supererogation; they are really evangelical counsels, Holy Father," faltered the abbé; "I believed that the first virtue is moderation, and confined myself to the commandments and precepts which cover the law of duty and charity." But the words vanished.

Then the angel unfolded the pages of the book. On one side were the assets—the talents, the graces, the opportunities whereby a parish priest laboring with zeal among the people would lay the foundations of a virtuous commonwealth; the traditions whereby souls would be guarded against ruin for generations to come; the conversions which God's providence had designed, and which needed but the suggestive encouragement of the priest to accomplish great results for the advancement of religion and the diffusion of good morals; the prudent devices by which scandals that were threatening could be prevented, by which native animosities were to be softened through gentle interference; the prayers of the faithful united under a good shepherd that were to avert certain calamities from which the community was suffering; the little children whose hearts were ready to be moulded into sanctuaries for life, to the joy of angels and the edification of men, if the pastor would turn the energies and time which other men wasted upon aimless pursuits and in quest of needless relaxation, to the building up of a school in which religious teaching and practice served to cultivate pious habits and Christian character; the methods by which he might forestall the sad results of mixed marriages, seeds of endless misery through the loss of faith, affecting whole communities, and multiplying their destructive effects upon endless generations,—all of which could be changed into blessings through wise direction at the time when the first symptoms of a misplaced affection appeared under the eyes of the pastor.

On the opposite page the dimmed eye of Father Martin saw the luminous summary of all the losses resulting from the neglect of these gifts, opportunities, and invitations of grace. It was clear to him in an instant. In cases where God had expected from the pastor the vigilance of a shepherd, there had been thoughtlessness and indifference resulting from a false view of his vocation and a misapprehension of his priestly and pastoral duties. He

had not sinned in malice—and for this sole reason he whom his parishioners had held to be a good man, was not lost as an enemy of God. But the responsibility which he had so lightly assumed, the loads which he had shirked in the light of his day, were now to weigh upon him with the awful consequences of expiatory justice.

There were many pages in that book which the angel bore; some white, more gray and deeply dyed. These marked the years that lay between the death hour and the day when young Martin, of his own free will, ascended the altar steps to accept, together with the sacred chrism of Ordination, the duties of a ministry that stood apart from every profession and trade by the demand it made upon the candidate of self-sacrifice for the good of souls committed to his care. And as the angel read out the account, revealing the standing of the pastor toward his parishioners, these turned toward him as his accusers. With humility born of a humiliating condition, and yet with the awful severity that comes of justice and which convicts of guilt without extenuation, they were to discharge upon their former pastor the burdens that so heavily depressed them. "If your instructions had warned me," said one who had been a man of influence under the abbé's pastoral care, "I should have avoided a danger which I suspected, but which your words and conduct minimized. You preached to us of toleration, of the brotherhood of man, of patriotism; and there were times when you told us what a great gift faith was, and that sin was an evil, and that St. Maurice had been a good soldier, and that St. Michael was very beautiful from the beginning, and that the devil had a grudge against the angels. You praised our generosity when Christmas came, and you never corrected anyone, except when you scolded the poor peasants who blocked the aisle in the back of the church on the day the Mayor came in for the Queen's service. You allowed the Masonic agencies to draw your parishioners into their socialistic meetings, to canvass amongst us literature hostile to faith and sound morals, and to solicit the votes of our people for their political candidates, who pleaded public reform while living in open divorce and sustaining their claims by undisguised bribery. To these representatives of public opinion we gave our support, because Monsieur le Curé thought well of it,

and reminded us that the gilded candlesticks on the altar and the silver service on the parochial sideboard, and sundry other benefactions of a more perishable nature, betokened the generous faith and hope of the political candidates, who must surely love the Church to be so good to its pastor, even though they were not often to be seen in it."

The story was a long one, yet it appeared very brief, since there was here no measure of time as men are accustomed to it on earth. At the end of his charge our good parishioner seemed very much stronger than at first; the pouring forth of his tale of woe had relieved him, and he gradually raised himself, grasping firmly the two upper corners of the heavy sack he bore. And now appeared in plain sight what Monsieur l'Abbé had not noticed before, namely, a label on the sack, which read:

"IN TRUST FOR FATHER MARTIN."

Quite suddenly, and without apparent difficulty, the load rolled over upon the shoulders of the abbé, who thereupon assumed a more humble posture than he had done before.

But the end was not yet. The long line of burdened figures that stood in front of the abbé, all seemed to have waited for him. As he had come upon the scene he had at first recognized only the more prominent of his old parishioners at the end of the long row. They were familiar faces, because he had often dined with some of them, or had sat with them at a little game to pass away the time, or they had sipped with him a bottle of mild wine—and in such things, they say, there is "truth"—so that it (the bottle of wine) serves many people as a kind of substitute for the gospel-book, alternately soothing and rousing the spirit and creating bursts of fervor and speech. But now there appeared many whom the abbé had never known before or noticed on earth. They were the nearest to the gate of which St. Peter held the key; but from the way they moved forward, and from the increased groans in the distance, it seemed that there were continually new arrivals from the parish lately vacated by the abbé Martin.

The wearisome litany of pastoral neglects was being chanted in all sorts of keys. Christine, the old washerwoman, had attended daily Mass for years, and it had given her comfort in her toilsome

life. But since the abbé Martin had come to the parish the Mass was sometimes late, sometimes there was none; people were sensible of a lack of reverence in the way the Mass was said; and when the devotions were recited in May and October, it was done in a droning and perfunctory manner. So Christine gradually stayed away because she could not afford to be late with the people who employed her, and the morning service had ceased to attract her as it had done of old. Others felt and thought the same. The abbé Martin never urged them to come; he rarely said anything except generalities to his penitents in the Confessional. To the sick he gave absolution and the last sacraments, and told them that now he had "done everything that he *could* do for them" and recommended them for the rest to the mercy of "le bon Dieu." Some of the parishioners whom the abbé had canonized at their funeral, had found the *advocatus diaboli* at the end of their journey, and were now anxious to have the abbé take up their cause.

Thus there came tumbling upon the astonished parish priest load after load until he seemed fairly smothered, whilst the sweat was pouring from his brow furrowed with anguish. Mercy! mercy! he cried from beneath his burden, creeping as best he could on his knees in the direction in which he saw the long procession of his parishioners move after they had relieved themselves of their charges. By and by there was a lull; they had all disappeared. Others might come; but for the present the judgments ceased, and, moreover, the abbé Martin had as much to bear as he could endure without being completely crushed. Anxiously he looked toward the end of the long and ascending path which led to the coveted home of rest for the weary. Oh, it was hopeless to try it! Should he ever get there? How he longed for the prayers of the little children who had been too young to be given over to the training in the secular school, and who had been taught the rudiments of faith and devotion under the care of a young peasant girl whom the pastor had thought too simple to employ for any better purpose.

Slowly, slowly did he move on his penitential pilgrimage. It now seemed to take centuries to advance even a step; there was time for reflection and for regret, and every now and then when the prayers of the Church appeared to have momentarily lifted

the awful weight, new charges came and fresh loads from the old parish. Would it ever, ever stop? . . .

At last, after long and weary struggles as of one submerged in suffocating waters, the abbé reached the threshold of his hopes. Surely the angel of mercy that attends the throne of God would open the gate for him now at the bidding of St. Peter, when the Saint should see the humble plight of the priest, the parish priest once so much honored and respected among his people, a member of the glorious army of secular clergy, who despite some mistakes in the matter of vocation and responsibility, still had a claim—as one coming from the same county (a Roman, of Gallic connection only slightly Americanized)—upon the primatial ruler of the Church to which the abbé belonged. Here was the gate of Paradise; he could kiss its foot-sill, touch it with his hands. He endeavored to raise his eyes, to look up; for although the gate was not very wide, it was quite high, and the bars were above the reach of anyone that could not stand upright. But the abbé crept on, craning his neck, until after long efforts he saw a luminous inscription in the upper panel which read—alas!

"NO ENTRANCE HERE FOR PEOPLE WITH LOADS!"

ARTHUR WALDON.

THE APOSTOLIC AUTHORSHIP OF THE SYMBOL.

AT the close of the first quarter of the fourth century, the three hundred and eighteen Fathers assembled at Nice, reaffirmed, in what has ever since been known as the Nicene Creed, "the Faith once for all delivered to the saints." As set forth by the Council, this Creed ends abruptly at the ninth article. "There was question then of Arius, not of Origen," says St. Jerome, "of the Son, not of the Holy Ghost. The Fathers affirmed what was denied, and passed over in silence what no one called in question."[1] So, too, the Anglican Blunt, at page 175 of his *Theological Dictionary:* "The Nicene Creed as preserved to us by Eusebius, breaks off with the words, *and in the Holy Ghost*, as being

[1] *A Pammach. et Ocean.*, ep. 84; c. 4 (Migne, tom. 22, col. 747).

all that was germane matter to the pending controversy; but, within a few years Epiphanius supplies to us the fuller form as the Creed of the Church of Cyprus, which was reproduced almost verbatim by the Council of Constantinople." Epiphanius, in fact, (*Ancoratus*, 118) cites the fuller form as the Symbol "prescribed by the three hundred and ten odd" in the Nicene Council, assuming, certainly not without reason, that the Fathers neither would nor could curtail the ancient Creed of the Church.

It needs not, however, the testimony of Epiphanius or of Rufinus (who attests the agreement of the Eastern with the Western formulary in all but one or two trifling details) to assure us that the Creed of Nice is no new Creed. He who runs may read and see for himself that this is but a second edition, with explanatory notes, of the ancient formulary which St. Leo the Great commends to us as "the Catholic and Apostolic Symbol." Article for article, though not word for word, they are one and the same. The later Creed is but an elaborated form of the older and simpler one. The same features, cast in their primitive mould, still look out at us familiarly from their new and more ornate setting.

Now, this ancient and simple Creed, twin-sister of the Old Roman Symbol, nay, the very counterpart and *alter ego* of it, existed in the East from the first. The frame-work of it was the same Trinitarian Formula; it comprised twelve articles; it was a Baptismal Creed as well as a Rule of Faith and test of orthodoxy. St. Athanasius admires the fabric of it, wherein the "so great glory of the Most Holy Trinity is set forth in twelve distinct phrases," and declares that to "add to or take away aught from it were a sacrilege."[2] Eusebius cites the epistle sent by the Synod of

[2] *De Profess. Reg. Cathol.*, ad init. This work, written in Latin and purporting to be a translation, is set down as genuine in the edition of the works of St. Athanasius published at Paris in 1726, and republished at Cologne sixty years later. The citation given above is made from the later edition. Migne (P. G.) decides against its genuineness, and ascribes it to Idatius. Migne (P. L.) shows that "Idatius" does but hide the identity of the real author, whom he makes out to be Vigilius of Thopsus, an African by birth, who flourished in the latter half of the fifth century. Driven from his see by the Arian Vandals, he took up his abode in Constantinople for a season, and there wrote a book against Eutyches. *Cf.* Migne, P. L., tom. 62, cols. 94 and 493. The work from which the citation is given above is in the form of a dialogue between Athanasius and an Arian heretic. Vigilius may well make Athanasius speak of the Baptismal Creed as "setting forth the so great glory

Antioch, in 268 A.D., to Pope Dionysius, in which Paul of Samasota is condemned as having "departed from the Rule of Faith and embraced a spurious doctrine."[3] The implication is that the Rule of Faith was the same in the East as in the West, the same at Antioch as at Rome. But the Roman Church never knew of any Rule of Faith, never recognized any Rule of Faith, other than the Apostolic Symbol. The profession of Faith presented by Arius and Euzoius to Constantine, some sixty years later, is still the ancient Symbol of the Church, with the seventh and eleventh articles left out, the second expanded somewhat, and the tenth thrown into the last place, as we find it also in a sermon (215) attributed to St. Augustine.

"We believe," they write, "(1) in one God the Father Almighty, (2) and in Jesus Christ His Son, who was born of Him before all ages; God the Word, by whom were made all things in heaven and earth; who descended, (3) and was made man; (4) who suffered, (5) and rose again, (6) and ascended into heaven; (8) and is to come again to judge the living and the dead, (9) and in the Holy Ghost, (12) the resurrection of the flesh, and in the life of the world to come and the kingdom of heaven; (10) and in the one Catholic Church of God, which extends from end to end of the earth."[4]

of the Most Holy Trinity in twelve distinct phrases." The Council of Nice framed no new Creed, nor did it, as we have seen, set forth all the articles of the old and unwritten Creed of the Catholic Church. This was from the first and continued to be, in the words of Leo the Great, *duodecim apostolorum totidem signata sententiis*—recognizable as Apostolic by its having the Apostolic number of articles. The Fathers of Nice did but declare more clearly and fully the meaning of the ancient Creed by way of safeguarding "the Faith once for all delivered to the saints." Hence, despite the fact that the Roman Church still clung to her ancient Symbol, the same Leo, writing to the Emperor Leo, could say with truth, "There is no question but that we preach and defend the same Faith which the holy Synod of Nice confirmed, declaring: *We believe in one God the Father Almighty.*" (Epis. 165, Migne, tom. 54, col. 1159).

Further evidence of the existence in the East, long before the time of the Nicene Council, of a Baptismal Creed held to be of Apostolic origin, is to be found in the *Didascalia*, whence Zahn has conjecturally restored it. The *Didascalia*, as Burn observes, was written in the third century, probably not far from Antioch. It attributes to the Twelve the composition of the Creed. There is no trace here of Western influence, writes Burn, after citing a passage from it, "Yet we find a Trinitarian Creed traced back to an Apostolic Council." (*An Introduction to the Creeds*: Appendix F.).

[3] *Hist. Eccl.*, lib. 7, c. 30.

[4] Socrat. *Hist.*, l. 1, c. 26; Sozom. *Hist.*, l. 2, c. 27.

In the writings of St. Basil we have abundant evidence of the existence in the East, from the very earliest times, of this primitive Ante-Nicene Creed. At the outset of his work against Eunomius, he says that if all upon whom the name of God and our Saviour Jesus Christ was invoked "had been content with the tradition of the Apostles and simplicity of the Faith, there would have been no need at this time of our discourse."[5] He cites Eunomius as saying.

"The more simple and common Faith of all who wish to appear or to be Christians, to state it in a condensed and compendious form, is as follows: We believe in one God, the Father Almighty, from whom are all things; and in one only-begotten Son of God, God the Word, our Lord Jesus Christ, by whom are all things; and in one Holy Ghost, the Paraclete."

Eunomius here gives us expressly to understand that he is presenting but "a summary and compendium" of the primitive Creed. Plainly it was a Baptismal Creed, based upon the same Trinitarian Formula as the Old Roman Symbol. He appeals to it as "that pious tradition which prevailed from the first amongst the fathers as a kind of gnomon or rule." St. Basil says that Arius "presented this same profession of Faith to Alexander, deceiving him." He does not deny, he freely admits rather, that it was the ancient Creed of the Church; but he complains that the Arians put their own interpretation on it. "And having," he says, "set down the profession of Faith, he at once passes on to his interpretations; for this reason among others, that the profession in question is not enough to do away with the charges under which he lies. . . . Tell me, this pious tradition of the Fathers, and, as you yourself have termed it, this rule and gnomon and safe criterion, is it now, on the contrary, proclaimed to be an instrument of deceit and a means of deceiving?"[6] Elsewhere,

[5] *Adv. Eunom.*, l. 1, n. 4.

[6] *Ib.*, n. 5. "For the Old Roman Creed, as any one may easily convince himself, is neutral with regard to the opposition between orthodoxy and Arianism. An Arian can perfectly well recite it, for he does not deny that Christ is the only Son of God, but, on the contrary, maintains it, together with all the other statements which are combined in the Creed."—*The Apostles' Creed*, by Dr. Adolf Harnack (translated from the German for *The Nineteenth Century*, July, 1893, by Mrs. Humphry Ward).

dealing with its use as a Baptismal Creed, he says: "Shall I, then, give over that tradition which brought me to the light, which gave me the knowledge of God, by which I became a child of God? . . . Nay, rather do I pray that it may be my good fortune to go hence to the Lord with this Confession (ὁμολογίας) on my lips."[7] Of this Baptismal Creed he says later on (c. 27; n. 65), "The very Confession of Faith in Father, Son and Holy Ghost, from what written records have we it?" Now, the Creed of the Council was a written Creed.

This same Confession of Faith, which he calls "the Faith" simply, St. Cyril of Jerusalem, a contemporary of St. Basil, presents to us in his discourses to catechumens. "The Faith" was not written by Cyril; it is not to be found, as Migne notes, in any of the MSS. of his works; he forbore putting it in writing, as did St. Augustine, conformably to the Discipline of the Secret. Still, it may be reconstructed from his writings, as it has been from those of St. Augustine. Migne (*i. e.* a writer cited by that editor) has picked out of his sermons and pieced together the Symbol of the Mother Church of Jerusalem, which is set forth in the following table, side by side with the Old Roman Symbol:

Old Roman Symbol.	Symbol of Jerusalem.
(1) I believe in God the Father Almighty;	(1) We believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible;
(2) And in Christ Jesus, His only Son, our Lord;	(2) And in one Lord Jesus Christ, only-begotten Son of God, born true God of the Father, before all ages; by whom all things were made;
(3) Born of the Holy Ghost and the Virgin Mary;	(3) Who came in the flesh, and was made man of the Holy Virgin and the Holy Ghost [Cath. 4, a 9.];
(4) Crucified under Pontius Pilate and buried,	(4) Crucified and buried,
(5) Rose again the third day from the dead,	(5) Rose again the third day;
(6) Ascended into heaven.	(6) And ascended into heaven.
(7) Sitteth at the right hand of the Father,	(7) And sitteth at the right hand of the Father,

[7] *Liber de Spiritu Sancto*, c. 9; n. 26 (Migne, P. G., tom. 32).

Old Roman Symbol.	Symbol of Jerusalem.
(8) Whence He shall come to judge the quick and the dead.	(8) And is to come in glory to judge the quick and dead; of whose kingdom there shall be no end.
(9) And in the Holy Ghost;	(9) And in one Holy Ghost, the Paraclete, who spoke by the prophets;
(10) The Holy Church,	(10) And in one holy Catholic Church;
(11) The remission of sins;	(11) And in one baptism of penance for the remission of sins;
(12) The resurrection of the flesh.	(12) And in the resurrection of the flesh, and the life everlasting.

Here, then, we have the Baptismal Creed of the Mother Church of Jerusalem. Immediately on finishing his exposition of it, St. Cyril says to his catechumens: "We have discoursed upon the holy and Apostolic Faith (Symbol) that has been delivered to you, and that you are to make profession of."[8] The fact that this Symbol was in use in the Church of Jerusalem in the fourth century serves to dissipate the doubt raised by Harnack, where he says: "But if the Cæsarean symbol is not one framed for a particular community, then we know absolutely nothing of any definite, detailed, ancient communal symbols in the East of any date preceding the Nicene Creed."[9] For here is a definite, detailed, ancient Eastern Symbol, "communal, such as the Roman," for the Church of Jerusalem formed the nucleus of a great religious community in the East, as the Church of Rome did in the West; and demonstrably older than the Nicene Creed. It bespeaks an earlier stage of development than that Creed, as any one may see who will be at the pains to compare the two; it wants several of the additions made at Nice, notably the ὁμουσιον τῷ πατρί; it is the simpler formulary, and therefore the older. Besides, how comes it to have been still the Baptismal Creed of Jerusalem in St. Cyril's day, after the promulgation of the Nicene decrees, but that it already was in possession there time out of mind, and so could claim exemption, even as did the Old Roman Creed, on the score of its Apostolic origin?

But what is the relationship of St. Cyril's Creed to the Old Roman Symbol? Harnack finds it to be "so close that Cyril's

[8] *Cat.* 17, 32.

[9] *The Apostles' Creed* (translated from the German by the Rev. Stewart Means), p. 43.

Symbol can only be the daughter or the sister of the Roman one."[10] The sister it cannot well be: it bears about it the tokens of too ripe a growth for that. Therefore, Harnack concludes that it must be the daughter. Unfortunately for this conclusion, his disjunctive is not complete. Cyril's Symbol may stand in the relation of a sister's daughter to the Roman one. And this, as will now be shown, is just the relationship. Harnack's guess as to the Roman origin of St. Cyril's Creed rests on the assumption that there was no Baptismal Creed in the East before the Council of Nice promulgated its Creed—an assumption that has not the faintest shadow of warrant in fact. As well might he maintain that the Mother Church of Jerusalem got her Faith and Baptism from Rome as that she got her Symbol thence. And here let me say, with all the deference that is due to Harnack's undoubted scholarship, that when he commits himself to the statement that "there was no established baptismal confession of faith in the East in the third century," he does but declare his own unfitness to give expert testimony on the question that is under discussion. There never yet has been a Church within the pale of Christ's world-wide Kingdom but has had some fixed Baptismal Confession of Faith. "The Faith" in which St. Cyril baptized his catechumens, was not, he tells them expressly, the Faith of the East alone, or of the West alone, but of the Catholic Church—the Church of all ages and of all lands, the same in Jerusalem as in Rome, the same in the first century as in the fourth. "The Catholic Church," he says, "teaches you in the Confession of Faith to believe in one Holy Spirit."[11] But since "baptism bestows the Rule of Truth," or Confession of Faith, which Irenæus tells us it did even in the second century, then as surely as there was baptism in the East before the Council of Nice, so surely was there in the East a fixed Baptismal Creed.

Stripped of its additions (all of them of a strongly marked Eastern character), Cyril's Creed is the primitive Creed of the Church; the ancient Confession in which Athanasius, or rather Vigilius, finds the "so great glory of the Most Holy Trinity set forth in twelve distinct phrases;" the "gnomon and rule and safe

[10] *Ib.*, p. 47.

[11] *Catech.* 17, n. 3.

criterion," based upon the Baptismal Formula, to which Eunomius and the other Arians of his day appeal as to "the common Faith of all who wish to appear or to be Christians;" the Creed, in fine, which Marcellus of Ancyra brought with him from the East and presented to Pope Julius, some time between 337 and 341 A.D., as the Confession learned "from my [his] forefathers in God." It is true that Marcellus says he learned it also from the Scriptures; but so say many of the Fathers, among them some who say in the same breath that it was composed by the Apostles.[12] They mean, of course, as Marcellus meant, that they found in the Scriptures every truth set forth in the Creed. There is one thing, however, that Marcellus does not say: he does not say that he learned his Creed in Rome. And yet the critics, in the very teeth of what he does say, namely, that he got his Creed from his "forefathers in God" (who were not Romans), tell us that the Creed of Marcellus is the Old Roman Creed. In this the critics are true to their method, but false to fact, or rather what they take to be the fact. If the Old Roman Creed was drawn up at Rome some time between 100 and 150 A.D., as certain of the critics believe, then the Creed of Marcellus is emphatically not the Old Roman Creed. If, on the other hand, the Old Roman Creed is what Hilary and Ambrose and Jerome and Leo and Rufinus say it is—the Symbol of Faith composed by the Twelve before their separation—the Creed of Marcellus, with "Father" added to its first article, and "life everlasting" dropped from the twelfth, is the Old Roman or Apostles' Creed.

The fatal mistake made by the critics in dealing with the Creed of Marcellus is to have judged of it by the later polemical formularies which sprang up like mushrooms in the East after the rise of the Arian heresy.[13] The Creed of Marcellus is older than any of these formularies, is not a polemical Creed, and was not a

[12] *Cf.* Cassianus, *De Incarnat.*, l. 6, c. 3. (Migne, P. L., tom. 50); St. Cyril, *Catech.* 5; 12 compared with *Catech.* 17; 32.

[13] "Sprang up like mushrooms" is a strong expression, but will hardly appear exaggerated in view of what St. Hilary, a contemporary witness, tells us in *Ad Constantium.* "For we bear witness one to another," he writes, "how that, ever since the Synod was convened at Nice, there is nothing but creed-writing . . . Yearly and monthly Creeds (faiths) are issued, those issued set aside, those set aside defended, the defenders anathematized, . . ." (*Ib.*, lib. 2, n. 5.)

written Creed till he put it in writing for the first time. Marcellus himself was one of the three hundred and eighteen Fathers who gave to the world the Nicene Symbol, and was distinguished at the Council for his championship of the Orthodox Faith. The Creed that he got from his "forefathers in God" existed in the East, therefore, long before Arius was born.

Let me cite, in further proof of this, one or two passages from the writings of so competent a witness as St. Hilary, Bishop of Poitiers. Hilary knew the East thoroughly in the first half of the fourth century, having striven earnestly there with the Arians, on their own ground, for "the Faith once delivered to the Saints." An exile in the East, he writes to the Emperor Constantius. Here is the context of the passage just given in a footnote:

"Recognize, excellent and most pious Emperor, the Creed which you formerly desired to hear from the (Arian) Bishops, and did not. For when it was sought from them, they wrote out their own creeds, and taught not the things of God. They have carried their error round the everlasting globe, and with it a strife that ever returns upon itself. Man in his feebleness ought to have been modest, and to have kept the sacrament (mystery, symbol) of the knowledge of God in his conscience within those terms wherein he (first) made an act of faith. It behooved him not, after confessing under oath in baptism the Faith *in the name of the Father, and of the Son, and of the Holy Ghost*, to doubt aught, or innovate aught. But through presumption, or complaisance, or error, some have deceitfully confessed the unchangeable ordinance[14] of the Apostolic doctrine; others have boldly gone beyond it; while the true, natural meaning of the Confession in Father, Son, and Holy Ghost is evaded, lest that meaning should remain which ought to be confessed in the sacrament of regeneration. . . . *Ib.*, n. 4.

"A Creed, then, is sought, as if there were no Creed. The Creed must be written, as if it were not in the heart. Born again by faith, now we are taught unto Faith, as if that second birth were without Faith. We learn Christ after baptism, as if there could be any baptism without the Faith of Christ. . . . As it is the safest course for those who sail the stormy sea in winter, when shipwreck threatens, to return to the port whence they set sail; and as it behooves inexperienced young men, who have gone beyond the bounds observed by their father, and, in keeping up the home, have spent their patrimony with too prodigal a hand,

[14] "Constitutionem" may properly be rendered "rule" or "symbol."

now, for fear of losing their all, to go back to the way of their father, as the needful and only safe way; so, amid such shipwreck of the Faith as we see around us, when the heritage of our heavenly patrimony is all but squandered, the safest course for us is to hold fast the first and only Evangelical Creed, learned and confessed in baptism. . . . This I have so believed in the Holy Spirit that I cannot now be taught any Faith beyond it concerning the Lord Jesus Christ: not thereby dissenting from the Faith of the Fathers (Nicene Creed), but following the Symbol of my second birth, and the knowledge of evangelical doctrine, which are in no wise at variance with that (Creed)."—*Ib.*, n. 6–11.

Thus does Hilary, writing to Constantius, take for granted, as something known to all, the existence, in the East, too, of a Baptismal Creed based upon the Trinitarian Formula; of a Creed which antedated all written Creeds, including the Nicene. He calls it "the first and only Evangelical Creed, learned and confessed in baptism," the "Apostolic Faith" (n. 6), *i. e.*, Symbol, and sets forth as its content (n. 11), approved also by Scripture, as many as seven articles of the Old Roman Creed. In short, he makes it plain that he is referring to what has been ever known in the Church as the Symbol of the Apostles. He counsels to Christians in the East, under the Emperor Constantius, a return to this the Creed of their baptism. Perhaps those who say that "there was no established baptismal confession of faith in the East in the third century," will tell us how there can be a return to that which never existed.

Upheld by St. Hilary, and borne, as it were, upon his shoulders, we can see far into the third century, and descry in the East the object of our quest—a counterpart and *alter ego* of the Old Roman Symbol. But there is yet another passage in the writings of St. Hilary which must be cited. It is found in the *Liber de Synodis, seu de Fide Orientalium.* We learn from it that while the Creed was never written in the West in Hilary's time, polemical formularies, written Creeds based upon the Symbol, began to be published in the East owing to the spread of heresy. He is addressing his brother Bishops in Germany and other parts of the West:

"But blessed are ye in the Lord and full of glory, who hold fast, in the confession of the conscience, the perfect and Apostolic Creed, and as yet know nothing of written creeds. For you stand not in need of the letter, abounding as you do in the spirit. Nor

do you want the help of a hand to write what you believe with the heart, and confess with the lips unto salvation. Neither was it needful for you to read out to a bishop what you held (in memory) when you stood at the baptismal font. But necessity has introduced the custom of setting forth creeds in writing and subscribing to them. For where the inmost sentiment of the mind is in question, there the letter is required. And certainly there is no bar to the writing of that which it is salutary to confess."—*Ib.*, n. 63. Later on, however (n. 84), he deems it needful to offer this justification of his having reproduced in writing the Nicene Creed: "And the Symbol itself which was at that time piously put in writing, it will not be impious in us to have inserted in this our work."

From these passages we gather that the Baptismal Creed, which Hilary plainly implies to have been the same in the East as in the West, and which he speaks of as an "unchangeable ordinance" or "rule" of Apostolic doctrine, was not at all a written Creed, and is not to be confounded with any of the numerous polemical confessions called forth by the Arian controversy. These, indeed, were built on the foundation of the unwritten Creed, but so fashioned as the exigencies of each case required. Hence we find the second article, about which the main controversy raged, to be abnormally developed in most of these formularies, while the third is often rudimentary.[15] To Hilary it appeared as if, amid this multiplicity of creeds, Faith in the East had parted from her old moorings, and, tossed about on an angry sea of controversy, could escape shipwreck only by a return to the safe anchorage of her ancient Symbol.

We have traced this Symbol in the East, through Basil, Hilary, and Marcellus, back to the third century. Both Hilary and Marcellus first saw the light towards the close of that century, and "the forefathers in God," from whom the latter got the Symbol, belong to an earlier period. Among them we may reckon Origen and Clement of Alexandria. Here are the elements of what Origen calls "the sure outline and plain rule of Apostolic teaching," as given in *Of Beginnings*, bk. 1, n. 4.

(1) "There is one God who created and ordered all things"; (2)

[15] Writers on this subject usually refer to the ninth article with those that follow as the "third" because it introduces the last of the three main divisions of the Symbol.

"this God . . . sent our Lord Jesus Christ," (3) "who . . . took a body, . . . born of the Virgin and the Holy Ghost"; (4) "suffered truly, . . . truly died"; (5) "truly rose from the dead"; (6) "and after His resurrection . . . was taken up." (9) "Then . . . they have handed down (the belief in) the Holy Ghost." (12) "After this, that the soul, . . . when it quits this world, will be dealt with according to its deserts; will possess the heritage of eternal life, or be banished into everlasting fire; . . . but also that a time will come when the dead shall rise again."[16]

The numerals point to the corresponding articles of the Old Roman Creed. It will be noticed that mention is made of the Holy Ghost in the article on the Virgin Birth—an uncommon thing in the written creeds of the century that followed. Who can doubt that we have here the Apostolic Symbol, so far as the Discipline of the Secret admitted of its being given in writing? Origen tells us that it was "handed down from the Apostles through successive generations," and that "that alone is to be received as true which in no wise disagrees with the ecclesiastical and Apostolic Tradition."—*Ib.*, n. 2.

About the middle of the third century, shortly before the death of Origen, Dionysius of Alexandria, writing to Dionysius of Rome, who afterwards became Pope, tells him that Novatian has strayed so far from the truth as to "overturn the Confession of Faith (*πίστιν και ὁμολογίαν*) which precedes baptism."[17] Here is further evidence, not inferential, but direct and categorical, of the existence in the East, in the third century, of what Harnack has so egregiously failed to find there, "an established baptismal confession of Faith." Dionysius makes no manner of doubt that his Roman namesake will know what truths are embodied in the Baptismal Creed which he does but mention merely; the same Faith and the same Baptism would involve the use of the same Symbol within the pale of the same Catholic and Apostolic Church. It is this Symbol of the Church of Alexandria that Origen summarizes for us in the passage cited above. He got it when a boy from St. Clement, Bishop of that Church; for Eusebius tells us that Origen attended the catechetical instruction given

[16] Migne, P. G., tom. 11.

[17] Eusebius *Hist.*, bk. 6, ch. 8.

by St. Clement.[18] We can picture to ourselves the precocious boy eagerly drinking in those words of the venerable old Bishop who had "been worthy to hear" men who "preserved the true tradition of the blessed doctrine, directly from Peter, and James, and John, and Paul, the holy Apostles, having received it in succession, the son from the father, though few resemble their fathers."[19] "Follow God," St. Clement exhorted his hearers, " . . . holding fast what is thine, what is good, what cannot be taken from thee, the Faith in God, the Confession in Him who suffered."[20] This he calls "a most precious possession," and well he may, for it is no other than that pearl of great price, the Symbol of the Apostles, which sums up in twelve articulate words "the Faith once for all delivered to the saints." In a later chapter (l. 6, c. 10) he defines it for us as "the knowledge, in a brief and compendious form, of those things that are necessary to be known."

It may be well, before going further, to cast a side-glance at the futile attempt of Kattenbusch and Harnack to free their theory from straits. The difficulty which they had to find some way out of was this. If the Symbol originated in Rome in the second century, how came it to be the Baptismal Creed of the Eastern Church in the fourth? When and where did it gain official entrance into the East? The failure of the two German writers to answer this question satisfactorily is conspicuous and complete. Both of them seem to regard "the period of struggles with Paul of Samosata" (*The Apostles' Creed*, p. 49) as a likely one for their attempt at smuggling the Old Roman Creed into the the Orient. But we have given chapter and verse of Eusebius to show that, during this very period, the East had its Rule of Faith, and that the Church of Alexandria was in peaceful possession of her Baptismal Creed some years before the heresiarch of Samosata was deposed from the See of Antioch. We say "some years," so as to be strictly within the letter of our historical warrant.

[18] *Ib.*, ch. 6.

[19] Clem. *Stromata*, bk. 1.

[20] "τηνεὶς τον θεον πίστιν, τηνεὶς τον παθοντα ὁμολογίαν." *Paed.* l. 2; c. 3. "Eusebius and the Nicene Council," the observant Pearson notes (vol. 2; p. 14) "have παθοντα only in their Creeds."

Now, Dionysius of Alexandria, Origen and Clement got their Symbol or Baptismal Creed in the East, where they were "born again" unto God in baptism. For baptism, as Irenæus tell us, "bestows the Rule of Truth," which is no other than the Baptismal Creed. This is "the true tradition of the blessed doctrine" which came down from the Apostles, the son receiving it from his father in God and Christ. And as all succession in Christ from father to son had its source in the East, it follows that the Baptismal Creed, handed down in the direct line of that succession, had in the East its origin. Baptized in the East within about a half century of the passing of St. John, Irenæus got the Creed there with his baptism. He brought it with him to the West, too, whither it had been brought long before his day. And he assures us that the Church of the second century, various as were the languages in which she spoke, professed her Baptismal Faith, wherever in all the world she begot children to God, in terms of one and the same Apostolic Rule of Truth.

Of this same Symbol we find clear traces—more we may not look for—in the writings of Justin and Ignatius, the disciple of St. John. "As many as are persuaded and believe," writes the former, "that the things we teach and declare are true, and give assurance that they are able to live accordingly, . . . are then led by us where there is water, and are regenerated after the manner of regeneration whereby we also are regenerated."[21] The reference to the catechetical instruction and profession of faith which precede baptism is explicit, and the renunciation of Satan, his works, and his pomps, is clearly implied. St. Justin adds that "they are then washed in that water, in the name of God, the Father and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Ghost;" and later on varies the mention of the Second Person, saying "in the name of Jesus Christ crucified under Pontius Pilate," where the addition "under Pontius Pilate" carries the mind back to the profession of faith in the words of the Symbol, which preceded baptism. He had already (n. 31) given, from the prophetical books of the Old Testament, a summary of what critics call "christological attributes," which plain people are famil-

[21] *Apol.* 1, n. 61 (Migne, P. G., tom. 6). *Cf.* also *Ib.*, nn. 21, 42, 46; *Dial.* 85, 132.

iar with as that part of the Creed that concerns the Second Person of the Blessed Trinity.

In St. Ignatius' *Ad Trallianos* the early use of the Symbol in its recommendatory character, as a test of Church membership, is not obscurely hinted at. The passage runs (the numbers once more refer to the articles of the Old Roman Creed):

"Close, then, your ears to any one who speaks to you apart from (2) Jesus Christ, who was of the race of David; (3) who was of Mary, who was truly born, ate and drank; (4) truly suffered persecution under Pontius Pilate, was truly crucified and died, in the sight of those who are in heaven, on earth, and under the earth; (5) who also truly arose again from the dead, His Father having raised Him; (12) as, His Father will raise in Jesus Christ, without whom we have no true life, after the likeness of Him, us also who in Him believe."—*Ib.*, c. 9. *Cf.* also *Ad Smyr.*, c. 1, where with other elements of the Symbol, "one body of His Church," is included.

The Church in the East, from the fifth century upward, witnesses, with the Church in the West, to the Apostolic authorship of the Symbol. Some of the Eastern Fathers give no more than an implicit declaration of their mind in the matter, as St. John Chrysostom, when he says: "Hence it is plain that they (the Apostles) did not deliver everything in writing, but much also without writing; and this too is worthy of belief. Wherefore, we account also the tradition of the Church worthy of belief. It is the tradition: seek nothing further."[22] We have also explicit testimony. St. John Cassian, disciple and deacon of St. Chrysostom, bears witness that the Symbol "was put together by the Apostles of the Lord." (*De Incarn. Christi*, l. 6; c. 3.) "I have delivered to you the Apostolic Faith," writes St. Athanasius to Serapion, "as it has been handed down to us by the Fathers."[23] Elsewhere (*Lib. de Sp. Sanct.*, c. 27, Migne, P. G., tom. 32) the same Saint enumerates the "Confession of Faith in Father, Son, and Holy Ghost," among "the teachings transmitted in a secret manner from the tradition of the Apostles." "May we, to the last breath of life," writes St. Gregory Nazianzen, "confess with great confidence that excellent Deposit of the holy fathers who

[22] *Hom. in Ep. 2 ad Thessal.*, c. 2—Hom. IV (Migne, P. G., tom. 62).

[23] *Ep. ad Serap.*, n. 33 (Migne, P. G., tom. 26).

were nearest to Christ; that Confession of the primitive Faith which has been familiar to us from childhood, which we first uttered and with which may we depart this life bearing godliness with us hence, this, if nothing else."[24] Again, he refers to the Symbol as "that excellent Deposit which we received from our fathers; adoring the Father, and the Son, and the Holy Ghost . . . in whose name we have been cleansed in the waters of baptism."[25] St. Epiphanius testifies that the Church "received the Faith (Symbol) as a sacred trust from the Apostles;" and, having cited the Nicene Symbol, with the addition of the articles omitted by the Council, adds: "This Formula of Faith was handed down to us from the holy Apostles, and prescribed in the holy city by all the Bishops; in number, three hundred and eighteen."[26] Here Epiphanius speaks by the book, for the Fathers of Nice did not draw up the Symbol—that was the work of the Apostles. They did but define the meaning of it more clearly, and reaffirm, with all the authority vested in them, the truths which it embodied. Finally, the two hundred Bishops assembled at Ephesus in 431, in their *Relation* to the Emperor Theodosius, speak of "the Faith (*i. e.* Symbol), originally delivered (to the Church) by the Apostles, and afterwards expounded by three hundred and eighteen Fathers in the metropolitan city of Nice."[27] The testimony of Irenæus to the existence in the East as well as in the West, in his day, of a Baptismal Creed and Rule of Truth handed down from the Apostles, has been cited in a preceding article.

At page 4 of a now oft-cited work, Harnack tells his readers that "the Eastern Church has at no time traced any creed to an Apostolic origin, or designated any as Apostolic in the strict sense of the word." The evidence that has been now brought forward in disproof will make it needful for Harnack to buttress his assertion with some more substantial prop than the declaration

[24] Καὶ ὁμολογοίημεν μέχρι τῆς ἐσχάτης ἀνανοῆς ἐν πολλῇ παῤῥησίᾳ τὴν καλὴν παρακαταθήκην τῶν ἁγίων πατέρων, τῶν ἐγγυτέρω Χριστοῦ, καὶ τῆς πρώτης πίστεως τὴν συντροφον ἡμῖν ἐκ παίδων ὁμολογίαν, ἣν πρώτην ἐφθεγξάμεθα, καὶ ᾗ τελευταῖον συναπέλθοιμεν, τοῦτο, εἰ μή τι ἄλλο, ἐνθτεῦθεν ἀποφερόμενοι τὴν εὐσέβειαν. —*Orat.* 11, alias 6 (Migne, P. G., tom. 35, col. 832).

[25] *Orat.* 6, n. 22 (Migne, P. G., tom. 35).

[26] *Ancoratus*, 118 (Migne, P. G., tom. 43).

[27] Bollandist's *Acta Sanctorum*, die 15 Julii.

of a Greek Archbishop at Florence some fourteen hundred years after Paul preached the risen Christ to the men of Athens.[28]

We have traced the Symbol back to the Apostolic Age, following our quest in the East as in the West, along a trail of light, in the path of the ancient tradition. It remains to point out vestiges of it in the New Testament and decipher the allusions to it which are to be found in that inspired record.

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A PLEA FOR CERTITUDE IN PHILOSOPHY.

Suggested by "A Plea for Catholic Agnosticism."[1]

IN my younger days I loved to speculate at random, but, as I grew older, the fascination of independent thought became less, because I found that the goal of my dreaming, like the will-o'-the-wisp, ever receded further from me. And how could it be otherwise? I had no fixed starting-point, as I have since learned one must have (and can have only) in the recognition of self-evident truths. Had I not found this out, I should have in all probability, like the college professors under whom I first sat, explored many fields, and ended by finding all of them unsatisfactory.

My readers will no doubt infer that I, unlike the versatile writer of "A Plea for Catholic Agnosticism" in the April number of this magazine, was not at first educated in the scholastic system of which he complains. Mine was "the men for the system," not "the system for the men," philosophy, to quote his classification. The mental reaction which to-day leads me to advocate the latter, and discard the former system, will perhaps be ascribed by some

[28] Harnack's authority is cited in a footnote, as follows: "*Cf.* the testimony of Archbishop Marcus Eugenicus at the Council of Florence, in 1438, as given by Sylvester Sguropolis, Hist. Council. Florent., sect. 6, c. 6, p. 150, edit. Rob. Creyghton, 1660." The testimony of a fifteenth century witness is accepted; the testimony of fourth century witnesses, of Basil, and Gregory, and Epiphanius, is ignored. Great is historical criticism, and great are its prerogatives.

[1] April number, pp. 394–407.

to the forced, quasi-dogmatic training which I may afterwards have received in philosophy, under the guidance of some ultra-conservative seminary professor. Whether or not this is the chief or exclusive reason for my present preference, the reader can best judge when he has read what I have to say.

As the title of the present article indicates, I claim that there is a possibility of arriving at certitude in philosophy. By this statement I wish to be understood as meaning simply that natural or rational certitude is just as attainable in intellectual science as it is in the other abstract or physical sciences, such, for instance, as astronomy. If, for example, we make strictly logical deductions from the self-evident truths, they are certainly true. Furthermore, it is clear that certitude admits of degrees, according to the order of the premises from which it is logically derived. There are in this science conclusions which are more or less probable, according to the probability of the *data* from which they are logically derived. This, so far as I am aware, constitutes the only "cocksureness" which the advocates of the scholastic philosophy have ever claimed.

The contention between the scholastics and their opponents must, in the last analysis, therefore, be reduced to one question: Are there self-evident truths? If not, it would be useless for us to think about, or compare systems of philosophy. But none of us really acts on the hypothesis of their denial. As Wilfrid Ward puts it, "We eat and walk and converse with our neighbors, we kick stones with Dr. Johnson, without being disturbed by the sceptical idealists." We cannot argue or reason with any one who doubts, or requires a demonstration of truths which are self-evident.

I am well aware that a philosophy based on these principles, and rigidly expressed in dialectic form, affords to the minds of those who are ever seeking new things but little gratification. I am ready to admit that its conclusions are reached without the excitement of discovery; they are the old, plain, and worn-out truisms which have been dinned into our ears ever since we listened to and obeyed our teachers and superiors; nay, more, we accepted them before we ever heard of logic or metaphysics. Is it any wonder, then, that in this age of progress and discovery, restless

and youthful investigators who have sapiently explored the phenomena of matter, impatiently cry out, "Must we theologians always keep in the old peripatetic paths of the schoolmen? Can we not get some new starting-point, and discover new and hidden secrets in the spiritual realm?" We might, perhaps, if the mind were not designed by the Creator to be the organ of truth, if intellectual error did not endanger our faith, if acceptance of Divine teaching did not enter into the awful probation upon which salvation depends. We are always confronted with the terrible alternative: "*Quicumque vult salvus esse, ante omnia est ut teneat catholicam fidem.*" Can it be that some of us would be rash enough to try to ride two horses going in opposite directions at the same time? The questions discussed in the old system are, we are well aware, not those which receive due recognition from the modern secular mind; but long before the formularies of the faith were set forth, earnest, serious minds painfully groped through the dry processes of defining such ideas as *substantia*, *persona*, *accidens*, *materia*, *forma*, etc., and left such an intellectual inheritance to those who afterwards received the light of revelation, that their very terms are enshrined in the Creeds of the Church for all time. On this account these old philosophical distinctions must be understood by those who are divinely called to teach Christian doctrine, and are necessary to us, if we would make our message intelligible to the modern sceptic. Our fathers in the faith used the old philosophy as the handmaid of theology; by means of it they framed the unchangeable dogmas of the Church. Can it be that some of us would like to preserve the divine superstructure after destroying the natural foundation upon which it is built? This, in my opinion, is what the "Catholic Agnostic" is trying to do.

If each one had for himself a philosophy constructed on a different foundation from that of every other, could the claims of a common faith be more easily presented to the unbelieving world than they are at present? This is the practical question which our ecclesiastical educators have to answer when they are advised to discard the traditional philosophy.

How are we getting on, as it is, in the work of extending the faith? Is there any body of religious teachers in the world that

exerts an intellectual influence on men comparable to that of the Catholic clergy? Yet all of them have been trained in the scholastic philosophy. The results of this training, moreover, are not to be measured by the work of to-day, but by the triumphs of centuries. Other leaders of thought have held sway for a decade or generation, only to be superseded by those who could better satisfy the vanity of their disciples. The Catholic Church has stood at the head of every great intellectual movement which has elevated mankind. Naturally speaking, this is due to the fact that her children most earnestly seek to know scientific truth scientifically, and to profit by it practically. And her system of education, which has been developed by the accumulated wisdom of ages, is, I think, in no danger of being set aside.

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VOTIVE MASSES.

PART II.

PRIVILEGED.

1.—There are some votive Masses, which, though they cannot be called in a strict sense *solemn*, are considered such in a certain sense, because they partake in a greater or less degree of the privileges of *solemn* votive Masses. They are called *privileged.* They are:

A. The Mass of a Transferred Feast;[1]

B. The Masses of the feasts of *Corpus Christi* and SS. Peter and Paul, the solemnization of which is transferred to the following Sunday;

C. The Solemnization of Titulars of Churches on the Sunday following the feast, *by special Indult;*

D. The Masses which are celebrated during Forty Hours' Devotion;

E. The Mass of the Sacred Heart on the first Friday of each month;

[1] Rubr. Gen. Miss., Tit. vi.

F. The Mass of the Consecration of a Church or an Altar;

G. The Mass on the anniversary of the Election and Consecration of a Bishop;

H. The Nuptial Mass;

I. The Masses celebrated by priests having defective sight.

A.—Mass of a Transferred Feast.

2.—When the feast of the Titular of a Church, or other feast at which it is customary to have an *extraordinary*[2] concourse of people cannot be celebrated on the festival day on account of the occurrence of a greater feast, it is permitted to celebrate *one* solemn votive Mass of the Titular on the festival day in such church, but all the other Masses must be celebrated according to the rubrics of the *Ordo*.[3]

3.—This Mass is prohibited on:

1°. Sundays, *1ae classis:* I. Advent, I. Lent, Passion, Palm, *in Albis*, Trinity;

2°. Feasts, *Dupl. 1ae classis:* Christmas, Epiphany, Easter Sunday, Monday and Tuesday, Ascension, Pentecost Sunday, Monday and Tuesday, *Corpus Christi;*

3°. Ash-Wednesday and during Holy Week.[4]

Note.—On these days (**3**, 1°, 2°, 3°), the Mass of the day is celebrated, and not even a *commemoration* of the transferred feast is made.[5]

4.—This solemn votive Mass will be celebrated with *Gloria*, only *one* oration, *Credo* and Gospel of St. John at the end of the Mass, according to the rules of the *solemn* votive Masses.[6]

[2] S.R.C., Sept. 23, 1837, n. 2769, ad viii, 4.

[3] Rubr. Gen. Miss., Tit. vi. This Mass may be celebrated even in churches in which the conventual Mass is not of obligation. S.R.C., Aug. 17, 1709, n. 2198, ad 1.

[4] S.R.C., Dec. 11, 1897. *Urbis et Orbis. Rubr. Gen. Miss., Tit. vi. novissime reform.* Since other feasts *dupl. Iae classis*, whether universal or local, are not excluded by this rubric, this solemn votive Mass can be celebrated on them, except the Sundays on which *Corpus Christi* and the Feast of SS. Peter and Paul are solemnized. S.R.C., March 12, 1836, n. 2738.

[5] S.R.C., April 16, 1853, n. 3009, ad 2.

[6] See The Ecclesiastical Review, April, 1903, p. 388, No. 7, 1°, 2°, 4° and p. 389, 7, 8°.

B.—Feasts of Corpus Christi and SS. Peter and Paul.

5.—By an Indult of Card. Caprara, Legate *a latere* of Pius VII, at Paris, dated April 9, 1802, permission was granted to all the churches of the French Dominion to solemnize the following feasts on the Sunday after the feast-days, if they occurred during the week: Epiphany, *Corpus Christi*, SS. Peter and Paul and the principal patrons of the place,[7] but not the Titulars of churches. Some feasts of obligation were to be suppressed, and the four mentioned above were selected. The object of the solemnization of these feasts on the following Sunday was to maintain the veneration of the people for them. Permission to solemnize the feast of SS. Peter and Paul in this manner was granted to the United States, Dec. 19, 1840,[8] and of the feast of *Corpus Christi*, Nov. 25, 1885.[9]

6.—The solemnization of these feasts consists in this that only *one* solemn high Mass or a *missa cantata* of the feast is celebrated on the Sunday following the Feast. This Mass will be with *Gloria*, *Credo*, proper Preface, *Ite Missa est* and Gospel of St. John. It has only *one* oration, except in churches in which the Conventual Mass is not of obligation, for then the oration of the Sunday is added *sub distincta conclusione* and its Gospel is read at the end instead of the Gospel of St. John.[10] If, however, the feast of SS. Peter and Paul falls on a Sunday, its solemnization is not transferred to the following Sunday, but on the feast itself the Mass is celebrated *more festivo*.[11]

C.—Titulars of Churches.

7.—The Fathers of the Second Plenary Council of Baltimore [12] desired that the Titulars of churches in rural districts be solemnized on the Sunday next following the feast. Rubricists consider this solemnization to consist in a solemn votive Mass of the feast.[13]

[7] *Civitatis* aut *oppidi*, etc., atque etiam, in illius tantum defectu, *Patroni Dioecesis*. S.R.C., Dec. 2, 1891, n. 3754, I.

[8] *Concilium Plen. Baltimor.*, III, p. cix. [9] *Ibidem.*

[10] S.R.C., Dec. 2, 1891, n. 3754, ii.

[11] Van der Stappen, Quaest. 276.

[12] *Conc. Balt.*, II, n. 384.

[13] Gabriels, *Quaestiones Mechlinienses*, Quaest. 113.

The S. R. C. decreed, Febr. 22, 1902,[14] that this cannot be done "*nisi constet de expresso atque speciali Indulto Apostolico.*" By such special Indult the Holy See, Febr. 3, 1903, granted this privilege to all the churches, whether in cities or in rural districts, throughout the Untied States.[15] The Mass is celebrated in the manner given above, No. **6.**

8.—This Mass can be celebrated on any Sunday of the year except on:

1°. Sundays *1ae classis:* I. Advent, I. Lent, Passion, Palm, Easter, *in Albis*, Pentecost, and Trinity.[16]

2°. Vigil of Christmas, Feast of the Circumcision, January 1st, and Octave of Epiphany, January 13th.[17]

3°. *Festa altioris solemnitatis seu dignitatis.*[18]

9.—If the *feast* falls on a Sunday *1ae classis* (except Palm Sunday) the Mass of the Sunday is celebrated and a commemoration of the feast is added to the oration of the Mass of the Sunday *sub una conclusione*, and no more attention is paid to its solemnization. If it falls on Palm Sunday, or on any of the more solemn feasts of the universal Church, the commemoration of it is not made, nor is its solemnity transferred.[19]

10.—If the *solemnization* falls on a Sunday *1ae classis*, on the *vigil* of Christmas, on the feast of the Circumcision, or on octave of Epiphany (January 13th), the Mass of such Sundays or feasts is celebrated and the solemnity is transferred to the *first free* Sunday.[20]

If the *solemnization* falls on a Sunday on which a feast *dupl. 1ae classis* occurs, then if the feast is of a greater dignity than the solemnity, or if both are of equal dignity, the feast will be celebrated and the solemnity is transferred to the *first free* Sunday. If the feast which is to be solemnized is of a greater dignity than the feast which occurs, then the solemnization takes place.[21] If two solemnizations fall on the same Sunday the less worthy is

[14] See THE ECCLESIASTICAL REVIEW, August, 1902, p. 190.
[15] See THE ECCLESIASTICAL REVIEW, April, 1903, p. 457.
[16] S.R.C., Dec. 2, 1891, n. 3753, IV.
[17] *Ibidem.*
[18] *Ibidem.*
[19] *Ibidem* iii.
[20] *Ibidem* iv.
[21] *Ibidem* v.

transferred to the *first free* Sunday.[22] Hence if the solemnization of the Visitation of the B. V. Mary (*duplex II cl.*) and that of SS. Peter and Paul fall on the same Sunday, *e. g.* July 5th, the feast of the Apostles will be solemnized on this day and the feast of the Visitation will be solemnized July 12th.

Note I.—The solemnization of a feast must be celebrated on the *first free* Sunday following the festival day, although the feast had to be transferred to a day after such Sunday.

Example.—St. George is the Titular of the Church and his feast day, April 23d, falls on Easter Tuesday. In this case the feast will be transferred to May 11th. The solemnity ought to take place on Sunday, April 28th, but that day is Sunday *in Albis*, one of the prohibited Sundays,[23] hence it must be transferred to Sunday, May 5th, *i. e. Dom. II. post Pascha*, although the feast is transferred to May 11th.

Note II.—The solemnization cannot be anticipated on the Sunday before the feast without a special indult.[24]

D.—Forty Hours' Devotion.

11.—The Mass for the *Exposition* and for the *Reposition* of the Blessed Sacrament is the solemn votive Mass *de SS. Eucharistiae Sacramento*,[25] which is found among the votive Masses at the end of the Missal. It is celebrated with *Gloria*, *Credo*, Preface *de Nativitate*, and the Gospel of St. John.[26] During the octave of *Corpus Christi* the Mass will be *de Octava* with the *Sequentia*.[27] All commemorations and Collects are omitted.[28] The color of the vestments is *white*.

12.—On the second day of the Devotion the Mass is the solemn votive *pro Pace vel alia necessitate, arbitrio Episcopi*,[29]

[22] *Ibidem* vi; S.R.C., March 6, 1896, n. 3890, ad iii.

[23] *Vide supra* **8**, 1°.

[24] *Nouv. Revue Theol.*, tom. xviii, p. 596; Pourbaix—Coppin, *S. Lit. Comp.*, Quaest. 304.

[25] Instructio Clement. XII.

[26] Even on Sundays, not only in Cathedral and Collegiate Churches, but in those also in which the conventual Mass is *not* of obligation. Martinucci, *Manuale SS. Caerem.*, lib. II, C. xxxviii, 107.

[27] S.R.C., May 18, 1883, n. 3574, ad v. [28] *Ibidem.*

[29] S.R.C., May 23, 1835, n. 2723; May 9, 1857, n. 3049, ad iv.

and is celebrated without *Gloria* and (except on Sundays) without *Credo*, with the commemoration of the Blessed Sacrament *sub unica conclusione*, Preface communis (on Sundays *de Trinitate*) unless *ratione temporis* or *octavae occurrentis*, another must be sung, *Benedicamus Domino* and the Gospel of St. John at the end. All other commemorations and collects are omitted.[30] This Mass should not be celebrated at the altar of the Exposition, nor at the altar at which the Communion is distributed.[31]

13.—These Masses are forbidden:

1°. On Sundays *1ae et 2ae classis;*

2°. On Feasts *1ae et 2ae. classis;*

3°. On Ash-Wednesday, and Monday, Tuesday and Wednesday of Holy Week;[32]

4°. During the octaves of Easter, Pentecost and Epiphany;

5°. On the Vigils of Christmas and Pentecost;

6°. During the privileged octaves *propriae*[33] which, by *special indult*, exclude the celebration of feasts *1ea et 2ae classis*, either falling on or transferred to those days.[34] On these days the Mass of the current office is sung with the commemoration of the Blessed Sacrament on the first and third days, and *pro Pace* or *alia necessitate, arbitrio Episcopi* on the second day, *sub unica conclusione*. If a feast *1ae vel 2ae classis* occurs on a Sunday during the Forty Hours' Devotion, the commemoration of the Sunday is made *sub distincta conclusione*, and the Gospel of the Sunday is read at the end. All other commemorations and collects are omitted.[35] On all these days the *Gloria* and *Credo* are sung when prescribed by the rite of the Mass, and the Preface will be *de festo, de octavo, de feria* or *de Dominica*, according to the rubric of the day. The color of the vestments will correspond with the feast or office.

14. The *tonus solemnis* or *festivus* will be used in the chant of these Masses, but on Ash-Wednesday and during Holy Week

[30] S.R.C., May 18, 1883, n. 3574, ad v.

[31] S.R.C., May 9, 1857, n. 3049, ad iv.

[32] On the last three days of Holy Week the devotion of Forty Hours is strictly forbidden. S.R.C., May 18, 1883, n. 3574, ad v.

[33] *Ibidem.*

[34] Gardellini, Instr. Clement XII, ad xi.

[35] S.R.C., May 18, 1883, n. 3574, ad v.

the *tonus ferialis* will be used, and the *Oratio super populum* after the Post Communion is sung *sub distincta conclusione*.[36]

15. The Masses of Exposition, Reposition, and *pro Pace* must be solemn High Masses, or at least *Missae Cantatae*, in order to enjoy the privileges of solemn votive Masses. If *low* Masses are said, they must be of the current office, with the commemoration of the Blessed Sacrament, unless the rubrics permit votive Masses, and then it is proper that they be *de SS. Eucharistiae Sacramento.*

E.—SACRED HEART—FIRST FRIDAY OF EACH MONTH.

16.—By a decree *Urbis et Orbis* of June 28, 1889,[37] Leo XIII granted permission, if approved by the Ordinary,[38] to celebrate a solemn votive Mass in honor of the Sacred Heart of Jesus, provided a special devotion is held in its honor either *before*, *during*, or *after* the Mass.[39] The devotion must have some connection with the Mass.

17.—With regard to the Mass it must be observed:

1°. That it may be celebrated in any church or oratory—public or private;

2°. That only *one* Mass is allowed in each church or oratory;

3°. That it may be a solemn High Mass, *Missa Cantata*, or a *low* Mass;[40]

4°. It enjoys the *ritus Missae votivae solemnis pro re gravi* with *Gloria*, *Credo*, only *one* oration (all commemorations are omitted,)[41] and the Gospel of St. John at the end.

18.—This Mass is the *Miserebitur*, found in the Missal at the end of May in the *Proprium Missarum de Sanctis.* The preface is always *de Cruce.* Outside of the Paschal season the *Alleluia* at the end of the Introit, Offertory and Communion is omitted.[42]

[36] *Ibidem.*

[37] S.R.C., n. 3712.

[38] Probably to prevent prayers being recited which are unliturgical.

[39] A suitable devotion would be (1) Exposition; (2) some approved act of Consecration or Reparation, or the Litany of the Sacred Heart, approved June 27, 1898 (S.R.C., n. 3996); (3) *Tantum Ergo* and Benediction.

[40] S.R.C., May 20, 1892, n. 3773.

[41] S.R.C., May 20, 1890, n. 3731, ad i.

[42] S.R.C., February 12, 1892, n. 3764, ad x.

In some places the Mass *Egredimini*, found in the Missal at the end of May among the *Missae pro aliquibus locis*, is granted. In this Mass the preface *de Nativitate* is said from Trinity Sunday to Septuagesima, but from Septuagesima to Pentecost it is *de Cruce*.[43]

19.—It is permitted on the first Friday of every month except when on such days occur:

(*a*) Feasts *dupl. 1ae classis;*

(*b*) Feasts of Our Lord generally: as Circumcision, Passion,[44] Instruments of the Passion, Finding of the Cross, Transfiguration;

(*c*) Privileged Ferials;[45]

(*d*) Privileged Vigils;[46]

(*e*) During the privileged octaves, Epiphany, Easter, Pentecost, *Corpus Christi*.[47]

(*f*) Feast of All Souls, November 2d, on whichall the Masses must be *Requiems*.[48]

F.—Consecration of a Church or an Altar.

20.—After the consecration of a *Church* a solemn Mass must be celebrated by the Bishop who has consecrated it, or by another Bishop or priest, in the consecrated church. This Mass will be *Terribilis*, found in the *fourth* part of the Missal, entitled *In anniversario dedicationis Ecclesiae*, with *Gloria*, only *one*[49] oration—*Deus, qui invisibiliter*—found after this Mass. Those commemorations, however, which are never omitted, not even on *dupl. 1ae classis*—i. e., *Dominicae, Feriae majoris, diei Octavae, dierum infra Octavam privilegiatam*—if they occur, must be made.[50] *Credo*, Preface *de Octava*, if the consecration takes place within an octave which has a proper preface; *de Tempore*, if it occurs in a cycle which has a special preface; otherwise *de S. Trinitate* or

[43] Rubr. Special. Miss.

[44] If the Office of the Passion (*votivum per annum*) is recited, this Mass is not forbidden, because it is not a feast of our Lord.

[45] Good Friday is the only one on which it can possibly fall, and that is a *dupl. 1ae classis*.

[46] Can occur only on *one* such vigil—*i. e.*, Epiphany.

[47] S.R.C., Juue 28, 1889, n. 3712.

[48] S.R.C., May 10, 1895, n. 3855, ad ii.

[49] Pontificale Rom., Pars II, De Dedicatione Ecclesiae, *in fine*.

[50] S.R.C., February 24, 1884, n. 3605, ad iii, ad 1.

communis, if it occurs on a Sunday or weekday respectively. It will never be the *proper* of the feast occurring on that day, unless it have an octave,[51] and the Gospel of St. John at the end.

21.—This Mass is forbidden—

1°. On the following Sundays: I. Advent, I. Lent, Passion, Palm, *in Albis*, and Trinity;

2°. On the following feasts: Christmas, Epiphany, Easter Sunday, Monday, and Tuesday, Ascension, Pentecost Sunday, Monday, and Tuesday, *Corpus Christi*.

3°. Ash-Wednesday and during the Holy Week.[52]

On these days the current Mass is celebrated, and a commemoration of the Dedication added *sub una conclusione*.[53]

22.—On the following days, in churches in which the Conventual Mass is *not* of obligation, the Mass of the Dedication—*Terribilis*—is celebrated, and a commemoration of the Feast celebrated on that day, or of the *Dominica*, *Feria Major*, *dies Octava*, or *dies infra Octavam privilegiatam*, is added to the oration of the Mass *sub una conclusione:*

1°. Sacred Heart, Circumcision;

2°. Immaculate Conception, Annunciation of the B. V. Mary, Assumption;

3°. Nativity of St. John the Baptist, St. Joseph, SS. Peter and Paul, All Saints;

4°. Octaves of Epiphany, of Easter from Wednesday to Saturday, of Pentecost from Wednesday to Saturday;

5°. Vigils of Christmas and Pentecost.[54]

23.—After the consecration of a *fixed Altar* a solemn Mass is celebrated on it.[55] The Mass will be *Terribilis*,[56] but a special oration, *Deus qui ex omni*, is said, found after the Mass *In anniversario dedicationis Ecclesiae*, and all commemorations and collects are omitted.[57]

[51] Rubr. Gen. Miss., Tit. xii, 4.
[52] Rubr. Gen. Miss., Tit. vi.
[53] S.R.C., February 23, 1884, n. 3605, ad iii, 3.
[54] *Ephem. Lit.*, vol. i, pp. 546 et 603.
[55] If several were consecrated, on *one* of them.
[56] *Vide supra* No. **20**.
[57] S.R.C., February 24, 1884, n. 3506, ad iii, 1.

These same rules are to be observed with regard to the Mass celebrated after the consecration of one or more *portable Altars*,[58] but then a *low* Mass may be celebrated.

24.—After the *blessing* of a new church, public chapel or public oratory by a Bishop or a priest, with the permission of the Ordinary, a Mass, which may be a *solemn* High Mass, *missa cantata* or a *low*[59] Mass, is celebrated by him who performed the blessing or by another Bishop or priest. This Mass may be either (1) *de tempore occurrenti*, i. e. *de Dominica majori 1ae classis or de Feria privilegiata*, or (2) of the Mystery[60] or of the saint in whose honor the church has been blessed,[61] not of the saint whose feast is celebrated on that day.

25.—If the Mass of the Mystery or of the saint in whose honor it has been blessed is celebrated, the *ritus* will be *votiva solemnis pro re gravi*,[62] i. e. with *Gloria*, only *one* oration, *Credo*, Preface *proper* of the votive Mass, or, if it has no proper Preface, of the *Octave* or of the *Cycle*[63] within which it occurs; otherwise it will be the *communis*, unless it occurs on a Sunday, when it will be *de Trinitate*, and the *Communicantes* proper if it occurs within the Octave of Christmas, Epiphany, Easter, Ascension or Pentecost, even if the Preface proper of these octaves is not said, which would happen if the votive Mass had its proper Preface, and the Gospel of St. John at the end.

26.—This votive Mass is forbidden:

1°. On feasts *dupl. 1ae classis;*

2°. On the following Sundays: I. Advent, I. Lent, Passion, Palm, *in Albis*, and Trinity;

3°. On the Vigils of Christmas and Pentecost;

4°. On Ash-Wednesday and during Holy Week.[64]

On these days the Mass of the current office must be celebrated and the commemoration of the votive Mass is added to the

[58] Pontificale Rom., Pars II.

[59] S.R.C., February 23, 1884, n. 3605, ad ii, 2.

[60] Van der Stappen, *De Rubr. Miss. Rom.*, Quaest. 299.

[61] S.R.C., February 23, 1884, n. 3605, II, ad 1.

[62] *Ibidem*, 2.

[63] Lent, Passiontide, Eastertide, etc.

[64] S.R.C., June 30, 1896, n. 3922, ad ii, 2.

oration of the day *sub una conclusione*.[65] This is also the case when the Mass *de tempore occurrenti*[66] is celebrated.

Note.—The Mass *de communi pro dedicatione*, i. e., the Mass *Terribilis*, cannot be celebrated on this occasion. This Mass is restricted to the solemn consecration of a church or altar performed by a Bishop.

G.—Anniversary of the Election and Consecration of a Bishop.

27.—On the anniversary of the Election[67] or Translation[68] of a Bishop,[69] and of his consecration, one solemn votive Mass should be celebrated by the Bishop, or by a priest *coram Episcopo* in the Cathedral[70] of his Diocese. This Mass is obligatory when commanded by the Bishop.[71]

28.—This Mass is forbidden:

1°. On Sundays and Holydays of obligation;[72]

2°. On feasts *dupl. 1ae et 2ae classis*;[73]

3°. On Ash-Wednesday and during Holy Week;

4°. During the Octaves of Epiphany, Easter and Pentecost, and on the Octave of *Corpus Christi;*

5°. On the Vigils of Christmas and Pentecost.[74]

On these days the Mass of the current office is celebrated

[65] *Ibidem.* [66] *Vide supra* No. **24**.

[67] The anniversary of the Election or Translation of a Bishop is the day on which he was preconized in *secret Consistory*, even if he was consecrated and took possession of his diocese before the Consistory, S. R. C., December 19, 1829, n. 2672, ad 3; December 13, 1895, n. 3876, ad viii. With regard to the Coadjutor *cum jure successionis*, that day is considered as the day of the election, when the Apostolic Brie of his coadjutorship with future succession was issued, S. R. C., January 30, 1878, n. 3440, ad 2. The same is the case when a Bishop was never preconized in *secret Consistory*.

[68] When a Bishop is transferred from one diocese to another, the day of translation is celebrated instead of the day of his election to the Episcopacy, S.R.C., September 2, 1741, n. 2365, ad 6.

[69] The Ordinary. DeHerdt, *Praxis Pontif.*, vol. iii, n. 259, a.

[70] In any other church of the diocese neither the Bishop nor another *in his presence* can celebrate this Votive Mass, even when the rite permits Votive Masses, S. R. C., September 12, 1840, n. 2823, ad 1 et 2.

[71] S.R.C., Aug. 14, 1858, n. 3078 ad 1 et 2.

[72] S.R.C., May 18, 1883, n. 3575, ad iv.

[73] *Ibidem.* [74] *Ibidem* ad VI.

with all the occurring orations,[75] but the commemoration of the Anniversary is added to the principal oration *sub una conclusione*, except on *dupl. 1ae classis*, on Holy Thursday and Holy Saturday, when the commemoration is omitted.[76]

29.—If the anniversary is *accidentally* impeded by a *movable* feast *dupl. 1ae classis*, it is entirely omitted that year. If it is *yearly* impeded by a feast *dupl. 1ae classis*, it is *regularly* transferred to the next *free* day,[77] which is of a lower rite than a *dupl. 2ae classis*.[78] It was said that it is *regularly* transferred to a future day, but if the anniversary occurs on one of the last days of the year, and there is no *free* day remaining, it may be anticipated on the first day before it, which is not a *dupl. 2ae classis*.[79] If this anniversary occurs on the day of the anniversary of the Election or Coronation of the *Roman Pontiff*, that of the Bishop is transferred to the following day.[80]

30.—This solemn votive Mass is celebrated in *white* vestments, with *Gloria*, only *one* oration, *Credo*, Preface *communis* (unless another on account of an *octave* or *cycle* occur), and the Gospel of St. John at the end. If the Bishop himself celebrates the Mass, he will recite in the oration "*me indignum famulum tuum, quem huic Ecclesiae praeesse voluisti*, etc.[81]

H.—The Nuptial Mass.

31.—This Mass is found in the *fifth* part of the Missal and is entitled *Missa pro Sponso et Sponsa.* It begins with the words *Deus Israel.* It contains a solemn blessing of the matrimonial contract by means of special prayers, which are recited: (1) after the *Pater Noster*, and (2) before the *Placeat* immediately preceding the blessing at the end of the Mass. There is so close a connection between this Mass and the blessing that the Mass cannot be celebrated unless the solemn blessing is given,[82] for without

[75] De Herdt, *Praxis Pontif.*, vol. iii, n. 260.
[76] S.R.C., Sept. 12, 1840, n. 2823, ad iii.
[77] S.R.C., Dec. 12, 1891, n. 3762.
[78] S.R.C. April 2, 1894, n. 3824, ad i.
[79] *Ibidem.*
[80] S.R.C., Dec. 20, 1864, n. 3132.
[81] *Caeremoniale Episc.*, lib. 2, ch. 35, 2.
[82] S.R.C., June 23, 1853, n. 3016, ad 1 et 2.

this blessing this Mass cannot be celebrated even on days on which private votive Masses are permitted.

32.—The marriage of the spouses and the nuptial blessing are not so closely united that they must be performed by one and the same priest,[83] but it is necessary that the Mass be celebrated and the nuptial blessing be given by the same priest.[84]

33.—From the *first* Sunday of Advent to the feast of the Epiphany included, and from Ash Wednesday to the Sunday *in Albis* included,[85] this votive Mass cannot be celebrated, neither can a commemoration of it be made nor the nuptial blessing be given. During these intervals the Mass of the current Office, or a votive Mass, other than that *pro Sponso et Sponsa*, if the rubrics allow it, must be celebrated, without a commemoration of the votive Mass and without the nuptial blessing.[86] If the marriage took place during the *tempus clausum* the Mass cannot be afterwards resumed, nor can the blessing be supplied.[87]

34.—Outside the *tempus clausum* this Mass is forbidden:

1°. On all Sundays and Holydays of obligation;

2°. On Feasts, *dupl. 1ae et 2ae classis;*

3°. During the Octaves of Epiphany and Pentecost;

4°. On the Vigil of Pentecost;

5°. On the Octave day of *Corpus Christi;*

6°. On days which exclude *dupl. 2ae classis;*[88]

7°. In parochial Churches, in which only *one* Mass is celebrated on the Rogation days, if the procession takes place, and on Nov. 2d, if the office of the dead is recited publicly in the Church.[89]

35.—If *extra tempus clausum* the *nuptial blessing* is to be given on days on which the votive Mass *pro Sponso et Sponsa* is forbidden,[90] the Mass of the current office is celebrated *more*

[83] S.C. Inquisit., Sept. 1, 1841, apud Collectan. S.C. de P.F., n. 1553.

[84] *Rubr. spec. ad Miss. vot. pro. sponso et sponsa posit.*

[85] These intervals are called *Tempus clausum.*

[86] S.R.C., Aug. 31, 1839, n. 2797, ad 1; June 23, 1852, n. 3016, ad 3.

[87] Appeltern, *Manuale Lit.*, Tom. I, p. 154, note 4; S.R.C., Aug. 31, 1839, n. 2797, ad 3.

[88] S.R.C., March 3, 1818, n. 2582; *Rubr. Spec. Miss. ante Missam pro Sponso et Sponsa.*

[89] Auctores gen.

[90] *Vide supra* n. **34.**

festivo and the commemoration of the nuptial Mass is added after the *commemorationes speciales or communes*,[91] even on feasts *dupl. 1ae classis*, but always *sub distincta conclusione*.[92] It must be said before the *commemorationes votivae* and the *imperata*. In the Mass, the prayers constituting the nuptial blessing after the *Pater Noster* and before the *Placeat* are said in the same manner as if the nuptial votive Mass were celebrated.

36.—On all days other than those excepted [93] the *Missa votiva pro Sponso et Sponsa* must be celebrated,[94] but always as a *private* votive Mass, even if it is celebrated *solemniter* or *in cantu*.[95] The color of the vestments is *white*, without *Gloria*, at least three orations,[96] without *Credo*, Preface *communis*, except in an octave or cycle which has a proper Preface, *Benedicamus Domino* and Gospel of St. John at the end.[97]

37.—If the *Sponsa* is a widow, who received the nuptial blessing at a former marriage, then this nuptial blessing cannot be given nor can this nuptial Mass be celebrated.[98] If they desire a Mass, another votive Mass may be said, if the rubrics allow it, or the Mass of the current feast may be celebrated, but a commemoration of the nuptial Mass *cannot* be made.

Note 1.—If the spouses are unwilling to receive the nuptial blessing, they cannot be forced to it, although they should be admonished to receive it.[99]

Note 2.—Although a priest is obliged *nisi gravis et rationalis adsit causa* to celebrate the *Missa pro Sponso et Sponsa*,[100] he is

[91] S.R.C., April 20, 1822, n. 2619, ad 8.

[92] *Ibidem*, ad 6.

[93] *Vide supra* n. **34**.

[94] S.R.C., June 23, 1853, n. 3016, ad 1.

[95] S.R.C., Febr. 28, 1818, n. 2582.

[96] The *first* proper of this Mass, the *second* of the office of the day, the *third* special commemoration, if such occurs, otherwise the *commemoratio communis* which is recited in the Mass of a semiduplex office at that time of the year. If it is a feast of the Blessed Virgin Mary and the *commemoratio communis* is *A cunctis*, the words *beata Maria* are omitted. Van der Stappen, Quaest 306.

[97] S.R.C., Feb. 28, 1818, n. 2582.

[98] S.R.C., March 3, 1761, n. 2461, ad 1. S.C. Inquisit., August 31, 1881, apud Collectan. S. C. de P. F., n. 1560.

[99] *Ibidem.*

[100] S. C. de P. F., Sept. 21, 1843, apud Collectan, n. 1554.

not obliged to apply it for them, unless he has received a stipend for it.[101]

Note 3.—The Mass may be celebrated and the nuptial blessing given even if the spouses do not receive Holy Communion during it.[102]

Note 4—At one and the same Mass several nuptials may be blessed, but the nuptial blessing is recited only *once*, and without any change.[103]

I.—Masses Celebrated by Priests having Defective Sight.

38.—By Apostolic Indult, to priests who are almost blind is sometimes granted the permission to celebrate the votive Mass of the Blessed Virgin, or a *Requiem*, when the rubrics allow it. This faculty is obtained from the Roman Pontiff or from the S. C. Concilii. Sometimes Bishops obtain the faculty to grant this permission.[104] If the indult says *dummodo orator non sit omnino caecus*, and in the meantime he becomes totally blind, he must abstain from celebrating till he has received another indult.[105] In such cases, having obtained a new indult, he must procure the assistance of another priest, although this obligation is not inserted in the new indult.[106] If the Indult says *cum alio assistente sacerdote*, he must obtain such assistance.[107] The assistant priest, who is vested in surplice (from the Consecration to the Communion he uses the stole also), performs all the duties which the Deacon performs during a solemn High Mass.[108]

39.—Concerning this faculty the following may be noted:

(*a*) The conditions attached to this privilege are not simply forms of the *Curia*, but oblige *in conscience*.[109]

(*b*) By it permission is granted to celebrate daily either the votive Mass of the Blessed Virgin, or a *Requiem*, when the rubrics allow it.[110]

[101] S. C. Inquisit., Sept. 1, 1841.
[102] S.R.C., March 21, 1874, n. 3329.
[103] Auctores gen.
[104] Schober, App. iii, c. 8, 1.
[105] *Ibidem*, ad 3.
[106] *Ibidem*, ad 2.
[107] *Ibidem*.
[108] *Ibidem*.
[109] S.R.C., March 16, 1805, n. 2560, ad 4.
[110] Schober, App. iii. ch. 8, 1 b.

(*c*) This votive Mass is celebrated every day of the year, even on days *dupl. 1ae classis*,[111] on all Sundays and feasts of the Blessed Virgin.[112]

(*d*) The Mass of the Blessed Virgin is the *fifth* of the Missal (*A Pentecoste usque ad Adventum*), but any of the other Masses of the Blessed Virgin may be celebrated in their proper season, if it can be easily done.[113]

(*e*) This Mass is celebrated in *white* vestments, without *Gloria*, except on Saturdays,[114] without the commemoration of the occurring feasts, ferial, or the *imperata;* the second oration will be *de Spiritu Sancto;* and the third *Ecclesiae* or *pro Papa*, without *Credo*, even on Sundays and on solemn feasts.[115]; Preface *Et te in veneratione*, *Benedicamus Domino*,[116] and the Gospel of St. John at the end.

Note I.—On Christmas he is allowed to celebrate only *one* Mass,[117] and on the last three days of Holy Week he must abstain from celebrating.[118]

Note II.—Bishops who have obtained this privilege for themselves are allowed to use the votive Mass of the Blessed Virgin, even at ordinations, provided they take place *extra tempora*.[119]

40.—On feasts of a semiduplex rite or ferials, when the rubrics allow it, he may celebrate a Requiem, which must always be the *quotidiana*, with the orations found in the Missal in this Mass.[120]

[A Missal for the use of the Blind, containing the votive Mass of the Blessed Virgin and the *Requiem*, with the *Ordo* and *Canon Missae* in large and raised type, has been published by Pustet & Co., with the special approbation of the S. Congregation of Rites.]

S. L. T.

[111] S.R.C., April 28, 1866, n. 3146, ad 1.

[112] S.R.C., Sept. 11, 1847, n. 5102, ad 7.

[113] Aertnys, *Comp. Lit. Sacr.*, n. 140, 2°.

[114] S.R.C., February 23, 1839, n. 2788, ad 1.

[115] S.R.C., April 28, 1866, n. 3146.

[116] Except on Saturdays because the *Gloria* has been recited, when the *Ite Missa est* is said.

[117] S.R.C., April 11, 1840, n. 2802, ad 3.

[118] Aertnys, *Comp. Lit. Sacr.*, n. 140, 1°.

[119] S.R.C., February 9, 1867, n. 3152.

[120] *Ibidem* 4°.

Analecta.

E SACRA CONGREGATIONE RITUUM.

I.

NONNULLA SOLVUNTUR DUBIA.

Hodierni Caeremoniarum Magistri in Ecclesia Cathedrali de Queretaro in Mexicana Ditione, de consensu et approbatione Rmi sui Episcopi, quae subsequuntur dubia Sacrorum Rituum Congregationi pro opportuna solutione humillime exposuerunt; nimirum:

I. In ecclesia Cathedrali de Queretaro, a tempore suae erectionis, qualibet tertia Dominica mensis, Missa Conventualis canitur coram SS. Sacramento palam exposito, quod processionaliter per ecclesiam gestatur, dictis in Choro, post Missam, Sexta et Nona. Nunc vero quaeritur: An licite continuari possit mos cantandi Missam praefatam coram SS. Sacramento?

II. Ex praescripto Caeremonialis Episcoporum, Lib. I, Cap. 9, n. 6, et Lib. II, Cap. 29, n. 3, in Missis Pontificalibus "Confiteor" canendum est a Diacono, si facienda sit Communio generalis aut particularis aliquorum. Nonnulli vero Rubricistae putant cantum "Confiteor" debere pariter habere locum in qualibet Missa solemni, licet non Pontificali, et quamvis sit de Requie, si S. Communio fidelibus in ipsa distribuatur. Quum autem hoc manifeste non constet ex ipso Caeremoniali, sed potius locus sit dubitandi, quaeritur: Utrum "Confiteor" cani debeat in omnibus Missis solemnibus, non Pontificalibus, et etiam de Requie, ante distributionem SSmae Eucharistiae?

III. Ex concessione Sacrae Rituum Congregationis, facta in approbatione kalendarii dioecesani, celebratur in Dioecesi de Queretaro Festum B. M. V. sub titulo *Refugium peccatorum*, ritu duplici 2ae cl., et usque nunc divinum Officium semper persolutum est ut in Festis B. M. V. per annum, praeter lectiones II Noct., quae sumuntur de die 8 Septemb., mutato verbo "Natali" in "Festivitate." In Breviariis vero, inter quos Ratisbonense, rubrica apposita in praedicta festivitate tantum dicit: "omnia ut in Festis B. M. V. per annum." Hinc quaeritur: Quae lectiones II Noct. dicendae sint memorata die?

IV. Die 18 Iunii decurrentis anni, ad dubium: "Quinam versiculus sumendus est in Officio proprio S. Iacobi Apostoli, quod in Codice Hispano invenitur die 25 Iulii, ad II Vesperas; nam diversae editiones Breviarii non sunt inter se conformes?" S. R. C. die 18 Iulii rescripsit:—"In casu stetur Proprio Hispano." Sed cum diversae istius Codicis editiones discrepent inter se, nonnullae enim ponant versiculum "Annuntiaverunt" et aliae "Nimis honorati," nunc ergo iterum quaeritur: Qualis versiculus ex duobus praedictis dicendus est?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque accurate perpensis, respondendum censuit:

Ad I. *Affirmative*, de licentia tamen Ordinarii.

Ad II. *Quoad primam partem:* Dicendum *Confiteor* alta voce vel cantando, iuxta consuetudinem; et *quoad alteram*, in Missis solemnibus sive cantatis de Requie, iuxta praxim Urbis, Communio distribui non solet, sed ubi ex rationabili causa distribuenda foret, Diaconus dicet *Confiteor* tantum alta voce.

Ad III. Ut in Festis B. M. V. per annum.

Ad IV. Dicatur versiculus: *Annuntiaverunt.*

Atque ita rescripsit. Die 28 Novembris 1902.

D. *Card.* Ferrata, *S. R. C. Pro-Praef.*

L. † S. D. Panici, *Archiep. Laodicen., Secret.*

II.

Instituitur Commissio historico-liturgica.

Sacra Rituum Congregatio, probante Sanctissimo Domino Nostro Leone PP. XIII, peculiarem Commissionem historico-

liturgicam constituit quam constare voluit ex quinque eximiis sacerdotibus RR. DD. Aloysio Duchesne, Iosepho Wilpert, Francisco Ehrle, Iosepho Roberti, Humberto Benigni et Ioanne Mercati. Atque insuper, annuente eodem Sanctissimo Domino Nostro, Sacra eadem Congregatio sibi facultatem reservavit seligendi in posterum nonnullos socios consulentes qui ad opus apti videantur. Contrariis non obstantibus quibuscumque. Die 28 Novembris 1902.

D. *Card.* FERRATA, *Pro-Praef.*

L. † S. D. PANICI, *Archiep. Laodicen., Secret.*

III.

CIRCA CONSUETUDINEM THURIFICANDI STATUAS IN CASU.

In aliquibus paroeciis huius Dioeceseos ritu Ambrosiano utentibus, occurrentibus solemnitatibus patronalibus ceterisque Festis cum exteriori pompa concursuque populi concelebratis, simulacrum Sancti, cuius solemnia perficiuntur, prius in medio templi exponi, deinde, pomeridianis horis, a sodalibus Confraternitatis in respectiva paroecia erectae, processionaliter deferri solet.

Hisce in adiunctis ab immemorabili viget consuetudo, ut, sive mane ad Offertorium Missae solemnis, sive post meridiem dum canitur *Magnificat* inter Vesperas, ab eo qui Diaconi munere fungitur, nonnullis Confraternitatis sodalibus cum intortitiis comitantibus, post Cleri incensationem, haec sacra Icon thure adoleatur. Hinc quaeritur:

I. An tolerari possit praefata consuetudo, nempe ut huiusmodi thurificatio fiat, uti supra describitur, a Diacono?

II. Et quatenus *negative* ad I, an statuae in medio ecclesiae eminentis incensatio, tum intra Missam tum intra Vesperas prorsus omittenda sit?

Sacra porro Rituum Congregatio, ad relationem subscripti Secretarii, audito voto Commissionis Liturgicae, reque mature perpensa, respondendum censuit:

Ad I. *Negative.*

Ad II. Attenta consuetudine, thurificari potest praedicta statua in Vesperis dumtaxat, ab ipsomet celebrante, post incensationem SS. Sacramenti, ad normam Decr. n. 3547, *Sanctorien.* 4 Maii 1882.

Atque ita rescripsit. Die 28 Novembris 1902.

D. *Card.* FERRATA, *S. R. C. Pro-Praef.*

L. † S. D. PANICI, *Archiep. Laodicen., Secret.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :

S. Congregation of Rites : 1. Decides (*a*) that the custom of singing on the third Sunday of the month the community Mass in presence of the Blessed Sacrament exposed may be maintained. (*b*) "Confiteor" may be sung or recited aloud during the distribution of Communion at Solemn Masses, where such usage already obtains, although the giving of Communion at such Masses is not customary in Rome. (*c*) The Office of Our Lady, Refuge of Sinners, follows that of the Feasts B. V. M. throughout the year.

2. Publishes the names of the six members of the recently appointed Historico-Liturgical Commission—the Revv. Aloysius Duchesne, Joseph Wilpert, Francis Ehrle, Joseph Roberti, Humbert Benigni, and John Mercati.

3. Answers a question regarding the incensation of the statue of the Saint whose feast is being celebrated.

VALIDITY OF THE BAPTISM OF "BAPTISTS."

To the Editor of The Ecclesiastical Review :

In the January number of the Review, in the article on the validity of Baptism as administered by the Campbellites, you state (p. 82), "The Baptism administered . . . by Baptists, who believe in the necessity of regeneration by means of Baptism *as established by Christ*, is presumably valid."

Is this statement correct? I am of the opinion that the validity of the Baptism of the Baptists is more open to question than that of the Disciples. In truth I have hesitated to baptize even "conditionaliter" converts from the sect of the Disciples because it seemed to me that their baptism has all the essentials of matter, form and intention; I never knew it to be questioned until I read your article in the January number. On the other hand the baptism of the Baptists seems to me to be wanting in the requisite intention *to do what Christ*

ordained to be done. I base my objection on the following experience: In 1886 I instructed in the Catholic faith a young woman who had been immersed when fourteen years of age by a Dr. Mabie, pastor of the First Baptist Church of Indianapolis. In making inquiry as to the validity of this baptism I called upon Dr. Reuben Jeffreys, the pastor of the same church, the immediate successor of Dr. Mabie, a man of distinction in his denomination. From him I learned the mode of baptism as administered in the Baptist denomination. It seemed to me that there could be no doubt as to the matter and form, unless, indeed, as to the simultaneity of the words and the act of immersion, but he made it quite clear that the intention of the minister is *not* to do what Christ ordained. The idea of intention, he said, had never before occurred to him, but he was certain that no Baptist minister had any other intention than to do *what John the Baptist* had done. There was no such thing, he declared, as "Christian" baptism; it was a misnomer; all that Christ had done was to submit to John's baptism and thus approve of it, and that the commission: "Go, teach all nations, baptizing them," etc., meant to continue to do what John the Baptist had done.

Dr. Jeffreys added that while each congregation of Baptists was independent of every other in all things, yet there was a consensus of opinion among Baptists that the rite was that of John and not of Christ.

While the subject of baptismal regeneration as such was not discussed I gathered from the conversation that the Baptists do not hold to it as strongly as your article would imply. The preacher held that it is the faith of the believer which justifies and not the outward rite of baptism; the latter, he said was a mere sign and public declaration of preëxisting faith. Baptism, he said, was therefore not necessary for salvation. "You love your country," he said, "and therefore you put a flag at your window as a token of your patriotism. The showing of the flag does not make you a patriot—you are that before you put out your flag—you are that even without the flag. So with baptism—it is a token of your faith and a symbol of your obedience to Christ, submitting to baptism as He did."

With Dr. Jeffreys' consent I made full notes of the conversation and read them to ascertain their correctness. I regret that I cannot now find these notes, but I have reproduced the substance of them from memory.

During the conversation I noticed on Dr. Jeffreys' desk a New

Testament. His views were so surprising that I took up the Testament and read to him Acts 19, verses 1–5, in which it is related how St. Paul at Ephesus "baptized in the name of the Lord Jesus" those who had been baptized in "John's baptism," and asked him how he reconciled what he had said with the action of St. Paul. He replied: "Paul had no business to do that; he changed the whole idea of baptism; Christ did not institute baptism; He merely approved John's baptism."

I need not add that with the approval of the Bishop I did for my Baptist neophyte what the Apostle did for the Ephesian Baptists.

FRANCIS H. GAVISK.

Indianapolis, Ind., April 4, 1903.

Resp. We could hardly have used any other form of words to express precisely what we meant when we said that the baptism administered "by Baptists *who believe in the necessity of regeneration by means of Baptism as established by Christ is presumably valid.*"

There are many kinds of Baptists—Freewill Baptists, German Baptists (Dunkers), General Baptists, Old-School Baptists, Seven-Day Baptists, Six-Principle Baptists, etc. These differ as widely in their belief regarding the purpose and efficacy of Baptism as do the Calvinists of the sixteenth century from that section of the Campbellites who maintain the perpetual obligation of the washing of feet as an institution of Christ. The term "Baptist" as a general designation of doctrinal tenet is, so far as the institution of sacramental rites is concerned, supposed to uphold the principles of Calvin. Now Calvin did not, so far as we are aware, refer the institution of the Sacrament of Baptism to St. John the Baptist. On the contrary, while he discarded five sacraments he maintained Baptism to be one of the two mediums instituted by Christ for man's salvation.

The practical lesson to be derived from the present condition among Protestants who profess Christian doctrine is, that we can hardly ever accept a superficial assurance regarding the validity of their baptism. Each case demands careful separate inquiry (as the Council of Baltimore directs). If the reception of valid Baptism is doubtful, the sacramental rite is repeated conditionally. In questions regarding the validity of a marriage contracted between

Catholics and parties baptized outside the Catholic Church, the rules (which generally favor the validity) are to be observed as in every other case of doubtful marriage. For the rest, we refer the reader to what we have already said on this subject in the discussion regarding the "Disciples of Christ" in our last number. (See THE ECCLESIASTICAL REVIEW, April, page 461.)

THE ABBÉ LOISY'S VIEWS.

SIR:—In the April number of THE ECCLESIASTICAL REVIEW I find this statement:

"In no case could we give Loisy's views our unqualified approval. In the *Études bibliques* the author is rather unsatisfactory on the questions of the authenticity and historicity of the Fourth Gospel, on its apparent disagreements with the Synoptic Gospels, and on Biblical inerrancy in general: *il ne s'agit plus de savoir si la Bible contient des erreurs, mais bien de savoir ce que la Bible contient de vérité. Que vaut la Bible?*" (Page 471.)

The words in italics, I take it, are quoted to show how the Abbé Loisy is unsatisfactory on Biblical inerrancy in general. I wish to point out that he uses the words, not to express an opinion, but to show what rationalistic and Protestant criticism has come to. The whole paragraph stands thus:

"La question biblique, en effet, n'est pas pour nous un simple thème de discussions théologiques analogue à celui qu'agitent en des sens divers les thomistes et les molinistes. Elle est aussi et d'abord une question d'histoire et de critique historique. Depuis plus d'un siècle, la critique rationaliste et protestante s'est emparée de la Bible, l'a disséquée comme une pièce d'anatomie, en a discuté les origines. Tous les problèmes qu'elle a soulevés se ramènent à un seul, dont l'énoncé diffère notablement de celui qui résume la question biblique pour les théologiens. Il ne s'agit plus de savoir si la Bible contient des erreurs mais bien de savoir ce que la Bible contient de vérité. 'Que vaut la Bible?' Telle est la question que l'exégèse non-catholique fait retentir à nos oreilles par un si grand nombre de voix qu'il n'est plus en notre pouvoir de ne pas l'entendre. Nous devons opposer à la science rationaliste la science catholique de l'Écriture." (*Études bibliques*, page 43.)

I read this passage as meaning: "The Bible question, in fact, is not one for theological discussion alone, like, for instance, the question that divided opinion between the Thomists and the Molinists. It is

likewise and primarily a question of history and of the criticism of history. More than a century ago rationalist and Protestant critics took the Bible and subjected it to a *quasi*-anatomical dissection, making its origin the matter of their inquiry. The problems consequently raised resolve themselves into one which, when formulated, differs notably from that which has to be dealt with by theologians. With the rationalist the question is no longer one of finding out whether the Bible contains errors, but of finding out what are the truths contained in the Bible. 'What does the Bible amount to?' This is the question that non-Catholic critics have dinned into our ears so loudly and repeatedly that we can no longer allow it to pass unheeded. We must therefore meet rationalistic science with Catholic science of Scripture."

It was not fair dealing to take the sentence out of the context. Again, this statement occurs:

"Finally, Loisy is not ashamed to have recourse to the claptrap sophism that a supernatural fact cannot be established by a natural proof; hence neither the Resurrection of our Lord nor His apparitions can produce unequivocal certainty in the mind of the historian." (Page 474.)

As this passage stands it is misleading and does not accurately represent the Abbé Loisy's position. This position would have been better able to be understood, had the writer ended his sentence somewhat in this way, "in the mind of one who deals with these truths not as a theologian arguing from faith, but as a historian arguing from historical data." I may point out, in the pages referred to (74–75) by the writer, a passage written from this position:

"Avant tout examen des récits, il est permis de penser que des impressions sensibles ne sont pas le témoinage adéquat d'une réalité purement surnaturelle. Jésus ressuscité apparaissait et disparaissait à la manière des esprits; pendant l'apparition, il était visible, palpable, et on pouvait l'entendre comme un homme à l'état naturel. Ce mélange de qualités peut-il inspirer une confiance entière à l'historien qui aborde la question *sans foi préalable?*[1] Évidemment non. L'historien [*i. e.*, as a historian] réservera son adhesion, parce que la réalité objective des apparitions ne se définit pas *pour lui* avec une précision suffisante" (page 75).

Turning to *L'Évangile et l'Église* I find the Abbé Loisy stating the position he takes up in that work:

[1] The italics are mine. J. F. S.

"C'est en effect au point de vue de l'histoire que l'on a voulu se mettre dans cette étude. On ne s'est nullement proposé d'écrire l'apologie du catholicisme et du dogme traditionnel. Si l'on avait eu cette intention, le present travail serait très défectueux et incomplet, notamment en ce qui regarde la divinité du Christ et l'autorité de l'Église. On n'entend pas démontrer ici ni la vérité de l'Évangile ni celle du christianisme catholque, mais on essaie seulement d'analyser et de définir le rapport qui les unit dans l'histoire. *Le lecteur de bonne foi ne s'y trompera pas*" (page vii). (Italics are mine.)

J. F. S.

London, England, April 6, 1903.

REPLY.

For the sake of clearness we shall consider the critic's two animadversions separately:

1. The critic is right in maintaining that the passage quoted from the *Études bibliques*, p. 43, does not prove that the Abbé Loisy holds unsatisfactory views on Biblical inerrancy. But the critic is wrong in his opinion that THE ECCLESIASTICAL REVIEW, for April, p. 271, puts forth such a proof. The words *il ne s'agit plus*, etc., are printed without quotation marks, without reference to volume and page, without any sign that they are Loisy's own utterances. If the reader did not know that the words are Loisy's, he could not learn it from the passage in question. He would understand them as the REVIEW wishes them to be understood: In the case of Loisy, *il ne s'agit plus*, etc. The words are not a proof; they are only a statement concerning Loisy's views. The proof for the statement is partially given in THE ECCLESIASTICAL REVIEW for March, 1902, p. 351, as quoted on p. 471 of the April number, 1903.[2]

2. With regard to the critic's second animadversion, we do not see why we should state Loisy's views more clearly than the Abbé himself does. The critic feels that Loisy is not as clear as we are expected to be, since he interpolates "(*i. e.*, as a historian)," in the quotation from p. 75. We feel the less need of greater clearness on this point, since we are convinced that "a historian, arguing from historical data," can attain to full historical certainty of the Resurrection. A supernatural fact can, therefore, be established from natural proof.

[2] THE ECCLESIASTICAL REVIEW, April, 1903, p. 471, erroneously prints p. 342, instead of p. 351.

THE STIPEND FOR THE SECOND MASS ON SUNDAYS.

The question whether a priest authorized to say two Masses in his parish on Sundays, may accept a stipend for at least one of the Masses, recurs periodically, and although we have already discussed the subject very fully in the REVIEW, there appears to be reason for repeating the substance of the argument determining the answer.

The general law of the Church, according to the interpretation of the Council of Trent,[1] forbids any priest to accept two stipends for two Masses celebrated on the same day by reason of the privilege of bination. A priest may, therefore, take only one stipend.

Can parish priests (pastors or rectors) do this? Not generally. Since a canonically instituted parish priest is understood to receive a regular stipend for the fulfilment of his pastoral function which *obliges him to offer the parochial Mass for his flock* on all Sundays and holidays of obligation, he cannot lawfully receive a stipend for the second Mass. The ordinary emolument of his parochial office is considered as the equivalent of a stipend for the parochial Mass. This has been decided by the Instruction of the Propaganda to which our note above refers.

But in the United States the condition of canonically instituted parishes, which regulates the obligation of a pastor, is not fully recognized. Only in the Archdiocese of St. Louis, where the legislation of the Council of Trent was introduced under the former rule of France, does our Church law admit the existence of canonical parishes; and in these the above-mentioned obligation of pastors to celebrate the parochial Mass on Sundays and holidays forbids them to receive any further stipend for the two Masses than is guaranteed by the regular income of their pastoral office.

For the rest of our clergy, even those who are called "irremovable rectors," there is no strict or defined obligation on the part of pastors to say the parochial Mass for their flocks; for since they obtain their parochial sustenance, not from any legal ecclesi-

[1] "Visum est expedire eam promulgare regulam quam constanter tenuit Sacra Congregatio Eminentissimorum Patrum Concilii Tridentini Interpretum, videlicet ex praxi generali presbyteris non concedi eleemosynam recipere pro secunda missa, etiamsi de illis agatur qui parochiali munere instructi ideo stipendium pro prima missa nequeunt obtinere, quod eam *pro populo* applicare teneantur. *Lit. Encycl. de Prop. Fide*, October 15, 1863. Cf. *Collectan. Mission.* edit. Propag., 1893, n. 887."

astical foundations, but rather through the charity of the faithful who contribute according to their varying means, there is no canonical title binding pastors or rectors in justice to the duty of offering the parish Mass exclusively for their flocks.

Hence a missionary or an irremovable rector, outside the authoritatively recognized canonical parishes, does not violate the canon law of the Church if he accept a stipend for one of the two Masses said by him on Sundays and holidays of obligation.

Nevertheless, it is plain that, if there is no canonical title to enforce as an *obligation in justice* the return which a pastor owes his people for the contributions by which they sustain him, that obligation still exists as one of equity. For if the charity of the flock allows the minister of the altar to live by the altar, his service is due to them in an equal measure of charity. Hence it is generally understood and endorsed by the authoritative opinion of diocesan legislators that parish priests with us are bound *in charity* to offer the parish Mass on Sundays and holidays of obligation for their flocks. And in this endorsement the local Councils as legislative organs seem to assume the position of those who, recognizing the source of a strict obligation in their receiving a living out of the regular income of the parish, are prohibited from accepting any further stipend for the two Masses than that guaranteed to them by their ordinary pastoral income.

This is the sense in which the Plenary Councils of Baltimore, the various Provincial Councils in the United States, and the theologians who comment on the subject, have interpreted the obligation of pastors in the United States. In brief: Pastors and rectors are bound *in charity* to say the parish Mass on Sundays and holidays. This sense of obligation appears to imply an analogous obligation not to accept a further stipend for either of the two Masses said on such days.[2]

THE PHILIPPINE COMMISSIONS' REPORTS.

The Very Rev. Dr. Middleton's review of the Religious and Educational questions in the Philippines, based upon a careful examination of the Commissioners' Reports for 1899 and 1900, has been circulated abroad, not only among our subscribers, but

[2] *Cf.* Sabetti-Barrett, *Theol. Moral.*, n. 710, qu. 3.

also among the leaders of public opinion, State officials, editors, and prominent society men. Naturally it has met with generous appreciation by all who understood the true purpose of the publication.

That purpose was not, as appears to have been thought by some, to make a case of defence for the Friars. Not at all. Our Friars have had ample opportunity to defend themselves these three years. They had access to the reliable data; they had the favor of Catholic public opinion; they had the channels of publication; and they were quite willing, to be sure, to make use of both, and they did so. If overzealous friends in the name of the Catholic cause thought it necessary to use measures and make statements which are unsafe in such cases and likely to turn to the disadvantage of the Friars by stirring up a just resentment on the part of those who could help us to obtain fair judgment, it was not the fault of the Religious. We called attention to this fact, and earned some abuse from at least those who read our criticism in a superficial light or who were too much absorbed in their own prejudices to see that an emphatic statement of assured facts would go much further than an exaggerated and bitter acclaim, in securing a fair settlement of the question. Happily, the men at the helm did not take much account of the mere noise, when they had located it; and the real influences which have brought things to a thus far favorable issue came from quite different sources than has been generally suspected.

Our real object in printing Dr. Middleton's statement at this time is simply to present our readers with an historical record of the *facts*, now that these have been made clear beyond doubt. We requested the learned Augustinian to furnish us such a summary several months since, when certain publications from the Filipino press had appeared and when it had been settled that the Holy See was to replace the Spanish heads of ecclesiastical departments in the islands by American bishops and priests, so far as that could be done without injury to the established religious order.

If such a record should serve as a defence, even at this late day, of the principle of religious freedom to which our Orders in the Philippines lay just claim, it is all the better. But we do not intend that it be more than a *vindication*, a clear array of methods

and facts that will serve as a precedent and illustration in later days, because their objective truthfulness cannot be called in question. And this is the difference between a record of hasty statements made prematurely, which, when shown to be inaccurate, become worthless for ever, and statements that are unquestioned and permanent weapons, which allow us, if rightly used, to reverse a wrong or unjust policy even at a late day.

Those who charge us therefore with being silent when we were uncertain, and being late rather than wrong, mistake entirely our object, which was not to defend a political attitude, but to vindicate principle. This has been from the outset the declared programme of the REVIEW, as it is of THE DOLPHIN,—namely, to deal with questions of the day *only in their principles.* And when we mentioned the Philippine controversy, from the first it was not to take party place, but solely to recall a fundamental principle of defence.

Nor can we complain that this has not been fully understood by those of our editors who stand for thoughtful and independent management in their important calling. Thus, the Milwaukee *Catholic Citizen*, in its two editorials of March 21st, says of Dr. Middleton's pamphlet:

"Father Middleton is acute, but not vituperative. His argument is such as would appeal to a bench of judges. We do not say that it is altogether a judicial review. In some respects it is the presentation of a skilful advocate; but it is a good, clever document notwithstanding.

"We may say that Father Middleton accuses the Commissions of one grave neglect, which is, however, virtually a neglect of the Friars, to wit: 'There was no proper representation for the defence' [the Friars]. The witnesses who appeared were mostly anti-friar, but 'no testimony was barred.' That the Friars and the Central Catholic Society of Manila (if it then existed) did not exert themselves to put in strong testimony for what they believed the truth, was not the fault of the Commissions. Father Middleton alleges nothing to show that such testimony would be excluded, if offered. Father Middleton's strong points relate to the carelessness with which testimony was received, the want of character in the witnesses, and other errors in the procedure, which would give the mass of testimony produced very little value under the rules of evidence generally accepted in American courts."

In a second article the editor analyzes the critique of Dr. Middleton, to show that President Roosevelt and Governor Taft had received certain prejudiced information regarding Philippine Church affairs as an inheritance from the previous administration, but that there were circumstances which could easily mislead to a confirmation of the prejudices. Mr. Desmond is indeed in

error when he concludes that there were "only 150 of the clergy natives;" there were actualy 675, which number makes them forty-three per cent., instead of ten per cent., of the entire clerical force.

Dr. A. J. Faust, an observant and experienced journalist who writes editorially for *The New Century* (Washington, D. C.), refers to the Philippine controversy, as it was carried on for a considerable time, as follows:

"The example has brought home to us all that there are Catholic journalists who not infrequently jeopard their reputations for justice and honesty of public teaching. In the parlance of the day, they go off half-cocked in order to be among the earliest in the thickest of the fray. . . . Editorial members of the press within the clerical ranks, in public questions are strongly entrenched, as a rule, behind the ramparts of partisan politics. The Rev. H. J. Heuser does not belong to the one-sided class of editors of whom I am speaking, and his judicious treatment of the question of the Friars in the Philippines commends anew THE DOLPHIN to intelligent readers. He opens his admirable paper with a clear-cut statement of the Catholic position at the outset in these words: 'The central facts are . . .'"

Speaking of Dr. Middleton's labors in particular, the same writer says:

"Father Middleton writes with force, candor, and calmness. He has given the best historical resumé which has yet appeared on the vexed question of the Friars, and his carefully prepared paper will, without doubt, receive the close attention of all readers desiring information not filtered through political partisanship. In addition to the critical ability which the writer shows in his examination of documents, there is manifested a spirit of exactness, free from passion, which the fair-minded must greatly admire. Within our scope it is impossible to do more than commend this valuable review, and especially now, when its contents are to be reproduced in pamphlet form, for general circulation among Catholic societies. It is to be hoped that such organizations will lend their aid to further its distribution among their membership."

The Boston *Pilot*, though always strong in the expression of its political convictions, speaks no less judiciously of the position which THE ECCLESIASTICAL REVIEW and THE DOLPHIN have assumed in this matter of vindicating a principle which is fundamental in all true religion, and without which there can be no just defence of rights. In an editorial of March 14th, the *Pilot* says:

"No one who knows the Reverend editor of THE ECCLESIASTICAL REVIEW and THE DOLPHIN could for a moment suspect him of intemperate and unreasoning partisanship.

"In the controversy arising out of the reports of Dr. Schurman and Judge Taft on matters religious and educational in the Philippines; the establishment of the American public school system in these islands; the Taft Commission at the Vatican—the editor of the publications above named asserted his faith in the good intentions of the American Government, deprecated such Catholic press criticism as had not

impregnable foundation in knowledge, and touched on certain changes which the 'new order' seemed to demand in the nationality of the priests serving the Church in those islands. . . .

"With these facts in hand, the authority of the Taft and Schurman reports as historical documents is discredited as they could not be by passionate invective or assumption; and no one will be readier to set them aside than the fair-minded President who sent the Commission to Rome, who has put a Catholic on the Philippine Commission, and who has throughout the whole affair shown an eye single to justice."

The *Ave Maria*, whilst it does not approve the attitude of writers "who seemed to have greater fear of incurring the suspicion of disloyalty to the Government than of incurring the guilt of injustice to their co-religionists in the Philippines"—which is a perfectly just sentiment—regrets that the information contained in the pamphlet was not afforded sooner. But we ask whose fault was it, if fault there was; or was it advisable to "make up" information after the manner of certain Associated Press agents, which might easily be disproved, as in fact some of it was, to the great danger of a just cause, for which even Protestant writers, like Professor Bourne, were prepared to furnish evidence if needed.

"It is not too much to say of Father Middleton's pamphlet, 'Religion and Education in the Philippines,' that it is the most complete and satisfactory exposé yet issued of the reports furnished to our Government by the Commissions to the Islands headed by Dr. Schurman and Judge Taft. On the subjects of religion and education these reports are shown to be inaccurate, incomplete, and unfair."

Dr. Hart, the editor of the (Cincinnati) *Catholic Telegraph*, writes in a similarly fair-minded strain, under date of March 26th:

"In the current issue of THE DOLPHIN, the finest high-class Catholic magazine published in this country, there is an article on the 'Philippine Commissions,' which, for its keen analysis of the subject and its exhibition of documentary testimony, surpasses anything we have read on our colonial possessions. The author is the Very Rev. Thomas C. Middleton, D.D., O.S.A., of Villanova College, Pa., and he discusses, in detail, the report of the Schurman Commission and the report of the Taft Commission. Dr. Middleton makes the specific charges that the reports were framed in defiance of the canon of judicial as well as historic equity, and that the Commissioners were grievously at fault in the taking of testimony, sinning against almost every law in this regard. He marshals his evidence in a splendid manner, and conquers all doubt about the truth of his charges."

But we do not wish to drag out this subject beyond its legitimate scope. It is likely to come up again, year after year, as the Commissions' Reports are turned in to our Government; and if bigotry should be sufficiently aroused, we may have to recall the facts that are stated in Dr. Middleton's admirable review. They

will serve probably better purpose than the tirades of editors who believe that noise is strength.

THE DISCUSSION "DE CARENTIA OVARIORUM."

Father Casacca publishes in a pamphlet, which reaches us just as we are going to press, his contention that the "carentia ovariorum" constitutes a diriment impediment of marriage. Our readers will remember that several articles on the subject appeared in this REVIEW during the winter quarter. Father Casacca wrote the first paper in the December number (pages 609–618). Some objections being raised against his argument by the Ordinary of one of our principal dioceses, we invited the Rev. Jos. Hild, C.SS.R., Professor of Moral Theology at Ilchester College, and also a representative Jesuit theologian to express their views on the subject. The Jesuit Father did not reply. Father Hild's criticism we printed in the following (January) number. Father Casacca answered the objections in a lengthy paper for February (pages 149–162). It was Fr. Hild's turn to say the next word, which he would have done had not serious illness prevented his writing.

As Father Casacca's article had raised a difficulty which demanded a *practical* solution, we asked P. Lehmkuhl, the eminent Jesuit moralist, for his view of the case. We intimated to him that it was necessary to give satisfaction to our readers who might have to deal with the subject in their pastoral mission. P. Lehmkuhl at once wrote a brief but pointed analysis of the whole case, and without referring to Fr. Casacca in particular (since the latter had merely reproduced a difficulty already discussed some years ago by the two Roman professors, P. Antonelli and P. Eschbach), showed that whatever might be said *speculatively* or *theoretically* on the subject, it had been *practically* settled by Rome's answer to a similar case, and unless the Roman Congregation saw fit to reverse or supersede certain decisions, upon new grounds, there was *practically* no reason for advocating a change in the present policy which regarded the *carentia ovariorum* as an impedient impediment simply, but which did not annul a marriage until Rome should so decide.

Under these conditions we deemed it our duty not to prolong

indefinitely a discussion which might be read in P. Antonelli's book with P. Eschbach's reply. We therefore made a brief resumé of the state of the question for the satisfaction of our readers, expressing at the same time the desire that the discussion, to which four articles had been devoted, might cease. To this Fr. Casacca has apparently taken exception, and accordingly publishes his further remarks in a pamphlet wherein he refers to our reluctance to prolong the dispute in the following terms:

"Quod accidisse videtur editori cujusdam periodici, cui titulus AMERICAN ECCLESIASTICAL REVIEW, in quo hanc disputationem inceperamus. Ille enim, lingua vernacula usus, praepostere ac prorsus injuria, discussionem tanti momenti in medio ex abrupto jugulavit, antequam debita hinc inde responsa adducerentur: ac judicem se hujus perdifficilis quaestionis constituens, loco servandi altum silentium, levia de ipsa ac omnino erronea produxit, quae partium studium manifeste redolent" (p. 1).

Of Father Lehmkuhl's article, he speaks as follows:

In periodici AMERICAN ECCLESIASTICAL REVIEW editione pro mense Martio articulus lucem aspexit, cujus auctor controversiam de carentia ovariorum taliter dirimere conatur, ut sententia eorum, qui carentiam illam impedimentum dirimens constituere affirmant, illi *nondum* solido fundamento fulcita appareat" (p. 30).

As we have no intention of preventing our readers from obtaining the full benefit of Father Casacca's argument, we shall have a complete review of (not a reply to) this pamphlet in our next number. For although it is, as stated above, little more than a reproduction of P. Antonelli's argument, which Fr. Casacca did not consider sufficiently appreciated by our clergy, (wherefore, at his request, we published it with fourteen pages additional space to answer some very simple objections), still the subject is of sufficient importance to merit a review. Besides, there are some grave blunders in Father Casacca's argument which, since he has published them in pamphlet, need to be commented on. This will appear in our June issue, by the theologian who was prevented from answering the statements made by Father Casacca, so that complete justice may be done to the latter. It is not likely that P. Lehmkuhl will notice the summary way in which his view (which rests upon definite data and a long, practical experience) is dealt with by Father Casacca, who says "*Opinio Revdi. P. Lehmkuhl est falsa et rejicienda.*" P. Lehmkuhl had said that the opinion of Father Casacca was the opinion defended by P. Antonelli, and that P. Antonelli might be *theoretically* right, but *practically* his view could not be sustained.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **Grammars and Dictionaries.**—All friends of New Testament study will be glad to learn that Professor Blass, of Halle, has been able to publish a second edition of his *Grammatik des neutestamentlichen Griechisch*[1] within six years after its first appearance. No doubt, the reader is acquainted with the first edition of the work, at least in its English translation published by Macmillan.[2] The author shows throughout that he has not remained stationary during the course of the last six years. The changes and additions he introduces are considerable enough to increase the size of the volume. Some of his views will certainly provoke discussion. Professor Blass' great antagonist, Prof. A. Deissmann, of Heidelberg, has already expressed his intention of examining the new edition thoroughly in the pages of the *Berlin. philolog. Wochenschrift.*[3]—No Hebrew Grammar is so well known and so extensively quoted in exegetical literature as that of Gesenius. Edition after edition has been published, and now we have reached the twenty-seventh.[4] In this latest edition the paradigms and indices are printed separately, so as to allow of more convenient handling. The inner top-margin gives the page number, while the figures on the outer margin refer to the paragraphs. On p. vi of the Introduction is given a list of the sections amplified or changed, newly added, or omitted. A detailed review of the new edition has been contributed by Prof. Max L. Margolis to *The American Journal of Semitic Languages and Literatures.*[5]—Professor Strack has issued a third edition of his Aramaic Grammar.[6] He has utilized the avail-

[1] Vanderhoeck & Ruprecht, Göttingen, 1902, 8vo, pp. xii—348.

[2] New York, 1898, pp. ix—340.

[3] Cf. *Deutsche Litteraturzeitung*, January 2, 1903, 211 f.

[4] Wilhelm Gesenius' *Hebräische Grammatik.* Völlig umgearbeitet von E. Kautsch ; F. C. W. Vogel, Leipzig, 1902, pp. xii—591.

[5] April, 1903, pp. 159–170.

[6] *Grammatik des Biblisch-Aramäischen*, mit den nach Handschriften berichtigten Texten und einem Wörterbuch ; Leipzig, 1901, 8vo, pp. 40 und 60.

able new manuscript material, and he gives the Aramaic text, partly with Babylonian vocalization, in full. Though every experienced teacher has his own peculiar ways and methods of dividing and arranging the subject-matter of the class, we believe that all will agree in acknowledging the practical utility of the glossary which Professor Strack has added to the new edition of his Grammar.—It is now about eight years ago since Professor Erman published his Egyptian Grammar in the series *Porta Linguarum Orientalium*. The sale of the book has been large enough to render a second edition necessary.[7] In this new edition the grammatical forms, especially in the verb, the participles, and the relative form, have been classified and explained according to the results of the latest researches. The reader will find more lengthy notices of the work in the *Deutsche Litteratur Zeitung*[8] and *The Expository Times*.[9]—Dr. Alexander Dedekind has worked out a grammatical sketch of the Old-Egyptian languages, and illustrated the same by a number of paradigms and extracts from the most important hieroglyphic texts.[10] The reader will find the author's introduction on the grouping of languages in general a most interesting study.—Perhaps it may not be out of place to notice here the *Elementary Modern Armenian Grammar*, by Baron Kevork H. Gulian, of the Anatolia College, Merzifoun. The author follows the Gaspey-Otto-Sauer system for the study of modern languages. We believe the method would be improved if the translation and vocabulary were given side by side with the original in the exercises at the end. Excellent specimens of Armenian literature have been selected to enable the student to master the chief difficulties of the language with the least expenditure of labor. The book has been published simultaneously in London, New York, and Heidelberg.[11]—We may mention here, too, Mr. L. W. King's *Assyrian Language*.[12] The author is so well known on account of his

[7] *Aegyptische Grammatik* mit Schrifttafel, Litteratur, Lesestücken und Wörterverzeichniss; zweite gänzlich umgearbeitete Auflage; Reuther & Reichard, Berlin, 1902, pp. xiii—238.

[8] January 24, 1903, 208 ff. [9] February, 1903, p. 212 f.

[10] *Aegyptologische Untersuchungen*, Vienna, 1902, 8vo, pp. vii—232.

[11] 1902, pp. viii—196.

[12] *Easy Lessons in the Cuneiform Inscriptions*, London, 1901. Kegan Paul, Trench, Trübner & Co., pp. xvi—220.

First Steps in Assyrian, published in 1898, that he needs no further commendation.

It was in 1897 that Dr. Gustaf H. Dalman published the first part of his Aramaic Lexicon, and it was fully four years later before the second part of the book appeared.[13] It appears that the work is intended primarily as a handbook for students to whom the large works of Levy and Jastrow are inaccessible. But we are afraid that its purely alphabetical arrangement of words, its omission of a considerable part of the vocabulary, and its peculiar vocalization of certain forms will prove a considerable drawback to its usefulness. A detailed criticism of both parts may be found in *The American Journal of Semitic Languages and Literatures* for October, 1898, and October, 1902.[14]—Dr. Ernst Harder, who published an Arabic Grammar several years ago, has now added a very useful German-Arabic Dictionary.[15] Based on the Arabic written language the work chiefly serves practical purposes. It gives about three times as many items as the well-known dictionary of Wahrmund. Plural, imperfect, and infinitive forms are carefully indicated, and the various contractions of the Arabic verbs are briefly added.—Dr. Muss Arnolt's *Concise Dictionary of the Assyrian Language* is now nearing its completion. While we fully realize the fact that a final Assyrian dictionary is impossible at the present stage of knowledge of Assyrian, we believe that Dr. Arnolt's work bids fair to supersede to a large extent the pretentious *Assyrisches Handwörterbuch* of Professor Delitzsch. The latter has spoiled his book by what may be called personal animosity, suppressing references to Assyriological works other than those produced by his own band of students. Such an unscientific method of proceeding cannot compete with the fair and broad-minded statement of bibliographical notices prevalent in Dr. Muss-Arnolt's Dictionary.

After the appearance of the two great Biblical Dictionaries written in English, German readers interested in Biblical study

[13] *Aramäisch-Neuhebräisches Wörterbuch zu Targum, Talmud, und Midrasch*, mit Vokalisation der targumischen Wörter nach südarabischen Handschriften und besonderer Bezeichnung des Wortschatzes des Onkelostargum; Teil II; Frankfurt a. M., J. Kauffmann, pp. iv—181–447.

[14] Vol. xv, p. 57 ff; vol. xix, p. 61 ff.

[15] *Deutsch-Arabisches Handwörterbuch*, Heidelberg, 1903, 8vo, pp. viii –804.

found themselves at a considerable disadvantage. It was with a view of remedying this evil that Professor H. Guthe, of Leipzig, aided by the coöperation of such men as Beer, Holtzmann, Kautzsch, Siegfried, Socin, Wiedemann, and Zimmern, undertook to edit his *Kurzes Bibelwörterbuch*.[16] It professes to be the organ of no sect or party, but to be a fair summary of all that is known of the many subjects with which the Scriptures deal. Some of its abbreviations are at first perplexing, and they require thought even on the part of the veteran reader. According to the plan, subjects on Biblical theology are excluded from the book ; though one knows this, one feels tempted to look for some of the better known headings involving the forbidden subject, such as "Son of man." The work contains also four chronological tables, two maps, and two hundred and fifteen excellent illustrations.—Since our last notice of *The Jewish Encyclopædia*,[17] the second and third volumes have appeared. They follow the same method with which we became acquainted in the first volume, and they are a real storehouse of erudition on topics which are both important and curious enough to merit our attention. Probably it is almost impossible to secure perfect consistency in a work that numbers as many contributors as the *Encyclopædia ;* it would, therefore, be unfair to take exception to occasional inconsistencies. But it appears to us that the work would have been improved by being less Jewish than it is, at least in some questions. Christian readers will not be attracted by seeing St. Paul heading the list of Jewish apostates,[18] and Catholics do not like to hear St. Pius called the "tyrannical pope Pius V."[19] The picture of the Church, as presented on p. 14, Vol. II, is open to improvement, and the motives ascribed to Christian converts from Judaism[20] are often objectionable. Scholastic theologians and philosophers will be astonished to hear that St. Thomas "betrays a profound knowledge, not only of the writings of Avicebron, . . . but of all Jewish philosophical works then existing. . . . Thus he gives

[16] Tübingen, 1903, J. C. B. Mohr, 8vo, pp. xxviii—768.
[17] Funk & Wagnalls, New York and London.
[18] Vol. ii, p. 13.
[19] Vol. ii, p. 16.
[20] Article "Apostates."

five proofs of the existence of God, three of which are directly taken from Jewish philosophers." We must confess that after reading the foregoing statement we turned to the article "Aristotle" in order to see whether the Greek sage, too, derived his philosophy from Jewish masters. And sure enough, Aristotle did come in contact with a learned Jew, according to the article modestly entitled "Aristotle in Jewish Legend." Another article that excited our curiosity is entitled "Asceticism." The writer believes that "Judaism is of a temper which is fatal to asceticism." How then are we to explain the fasting practised by the Jews? "Oriental fasting," we are told in all sobriety, "is merely a preparation for the eating of the sacrificial meal." It must be placed on the same level with the "rabbinical injunction, not to eat too late a meal on the eve of the Sabbath-day, so as to enjoy all the more that of the Sabbath."—We do not claim that everything done or written by Christians is necessarily perfect; but we believe that our Catholic and Protestant Dictionaries are far more reliable on their respective topics than the *Jewish Encyclopædia.*

2. Hebrew Metre.—Everything connected with the metrical structure and strophic nature of Hebrew poetry appears to be so unsatisfactory that any new attempt to solve the riddle must be prepared to encounter an almost insurmountable array of scepticism on the part of the readers. The writers who are not discouraged by this difficulty either possess more than ordinary courage or are inspired by a deeper than a merely hypothetic knowledge. Men like Bickell, Gietman, Müller, Perles, Zenner, Briggs, have urged their respective views on the public without producing full conviction. It may be supposed that a number of other men and books will have to be added to the list of human errors before the problem of Hebrew poetry can be considered as fairly settled. Of late, Mr. E. Sievers has stimulated the interest in this line of investigation by publishing his *Studies in Hebrew Metre.*[21] In the first part of this work the author had laid down his principles; in the second he gives the metrical examples promised in the first. The author finds it rather hard to remain perfectly consistent throughout, especially with regard to the lines that are metrically correct

[21] *Metrische Studien.* I. Studien zur Hebräischen Metrik. Zweiter Teil: Textproben; Leipzig, 1901, B. G. Teubner; pp. iv—404–599.

but unintelligible, with regard to the indication of independent parts of chapters, and with regard to the Masoretic tradition of the accent. The Hebrew text of the examples is printed on one page, its transliteration on the opposite page, and in the margin the corresponding rhythmical structure. The author freely acknowledges that certain questions connected with his subject need further investigation.—Mr. Hubert Grimme may be known to some of our readers as the author of essays bearing on the metrical principles of Hebrew poetry. These same principles are again inculcated by the writer in his *Metrical Problems of the Psalter*.[22] Selah and the refrain are represented as the only sure criteria of the strophic structure in the Psalter; Paseq-Legarmeh is regarded as a sign of text-variants. The author believes that no satisfactory solution of the metrical problem of the Psalms can be reached until the whole mass of Semitic metrical forms has been examined, the tonic laws of the primitive Semitic tongue have been determined, and the relation of Hebrew metre to that of other Semitic peoples has been finally settled. Variation of metre within the limits of the same Psalm, as a general rule, is repudiated. The author may not prove his thesis, but he offers us a mass of interesting suggestions.—Professor Kautzsch has published a series of six lectures on the poetry and the poetical books of the Old Testament.[23] It was reported last year that the latest attraction in Berlin consisted in the delivery of certain portions of the Old Testament, both prose and poetry. It seems to be necessary to re-discover our old treasures in order to make us appreciate them. Thus it comes to pass that a demand for the Old Testament has been re-awakened; Kautzsch's lectures endeavor to supply this demand. The author considers: (1) the nature and form of Hebrew poetry; (2) the various kinds of Hebrew poetry; (3) specimens of poetry among the ancient Hebrews as extant in the Old Testament; (4) collections of songs in Israel; (5) the various poetical books of the Old Testament. The writer's observations concerning the Book of Job are of especial importance; he seems to have successfully overthrown Duhm's

[22] *Psalmenprobleme:* Untersuchungen über Metrik, Strophik und Paseq des Psalmenbuches. Freiburg, 1902, Universitätsbuchhandlung, pp. viii—204.

[23] *Die Poesie und die poetischen Bücher des Alten Testaments*, Tübingen, 1902, J. C. B. Mohr, 8vo, pp. vii—109.

hypothesis that the prologue and the epilogue of that book are parts of an older "Volksbuch" which the poet used as a framework for his poem.—Professor Haupt has published in *The American Journal of Semitic Languages and Literatures*[24] an essay on the poetic form of the first Psalm, read before the Society of Biblical Literature and Exegesis, New York, December 31, 1902. The author gives a number of valuable suggestions, but one cannot help being amused at his cocksureness. He allows the "ipse dixit" of the class-room to affect his lecture. If we adopt the writer's textual emendations, the first Psalm is a poem of three stanzas, each stanza consisting of five lines with two beats in each hemistich.—Dr. Julius Ley deals with the poetic form of the Book of Job in his new German translation of the same.[25]

3. The Virgin Birth of Our Lord.—The leading article of the *American Catholic Quarterly Review* for April treats of the attitude of modern Protestants towards the virginity of our Blessed Lady. It sums up the literature on the subject which appeared before the last quarter of the year 1902, but does not touch upon a controversy that has developed during the course of the last few months. General surprise and even horror were expressed by the English churchmen and laymen at some reported utterances of the Dean of Ripon at a meeting of the Churchmen's Union on October 29th, regarding the birth of Christ of a virgin, the resurrection and the ascension. The *Times* for October 31st reported the Dean's expressions, and after the discussion of this address had proceeded for some time, Dr. Fremantle considered that he had been misrepresented by the reporter, and sent a statement on the subject to the *Ripon Gazette*.[26] But this did not fully allay the storm. Hence the Bishop of Ripon sent a letter to the Dean in order to elicit an assurance that his innermost convictions did not contradict the profession of his ministry. Dr. Fremantle expressed his belief in "Christ as God manifest in the flesh," and in another letter he professed his conviction that Christ was born of a virgin.

[24] April, 1903, pp. 129–148.

[25] *Das Buch Hiob nach seinem Inhalt*, etc.; Halle, 1902, 8vo, pp. v—153.

[26] *Cf.* Walter R. Cassels' article in *The Nineteenth Century*, January, 1903, p. 26 ff.

Whatever may be the meaning of Dr. Fremantle's expressions addressed to the Bishop of Ripon, the Dean has not succeeded in his endeavors to explain his previous statements satisfactorily. He has been the occasion of the present condition of controversy in which "the virgin birth of our Lord is the problem of problems."[27] *The Expository Times* considers the question in its "Notes of Recent Exposition," in both its February and March numbers. In the same issues of the magazine Dr. H. B. Swete publishes an article on "The Two Greatest Miracles of the Gospel History,"[28] and Dr. Ellicott, Bishop of Gloucester, another article on "The Incarnation,"[29] in which the so-called problem of the virgin birth plays a prominent part. The same subject is discussed in a paper read last October by the President of Queen's College in Cambridge before an audience at Sion College, London.[30]

The main difficulties raised against the virgin birth of our Lord may be reduced to the following: (1) it is inherently improbable; (2) it is not found in the primitive gospel; (3) it is not found in ecclesiastical tradition independently of the gospels; (4) pagan mythologies too have their virgin births.

But there is a great deal of subjective evidence in all these reasons. (1) It appears to us inherently more improbable that God should effect the stupendous mystery of the Incarnation without the virgin birth than with it. (2) It is false that the primitive gospel did not know of the virgin birth. St. Mark and St. John do not mention the virgin birth, because their gospels practically begin with the public life of our Lord. The two evangelists who treat of the infancy of Christ give also the mystery of the virgin birth. And since St. Matthew and St. Luke are mutually independent witnesses, their agreement on this point amounts to doubly attested evidence. (3) Ecclesiastical tradition contains the mystery of the virgin birth much more clearly than other articles of faith which are not questioned. (4) The phantastic birth of certain heroes in pagan mythology only shows that the human

[27] Cf. *The Expository Times*, February, 1903, p. 199.

[28] P. 214 ff.

[29] P. 283 ff.

[30] Professor Chase, *The Supernatural Element in our Lord's Earthly Life in Relation to Historical Methods of Study*; Macmillan, 1903.

mind considers it inherently probable that such extraordinary beings should be distinguished from common mortals even from their very entrance into life. In the case of Jesus Christ, this antecedent probability of his virgin birth is amply attested by incontrovertible historic evidence.[31]

PHILOSOPHY.

The Oldest Psychology. — The newest book on the oldest Psychology is Professor Hammond's rendition of Aristotle's *De Anima* and the *Parva Naturalia*.[1]

To one who has camped for a season in the thickets of the *New Psychology*, or hunted for a time in its jungles, beating his way through its brambles, the brakes of psychoses-complexus and the rest, what a sense of relief there is at getting out into the open, unto the ample plain stretching out in the land of the Stagyrite. Nowhere else in the world of Philosophy, unless it be in the broader fields cultivated by the Scholastic clan, does one enjoy such roominess, such liberty, so full a play of eye and lung. Take, for instance, the opening paragraph in the *De Anima*. "We regard knowledge as a good and precious thing, but we esteem one sort of knowledge more highly than another, either because of its exactness[2] or because it is concerned with better and more admirable objects; for both these reasons we should rightly assign the investigation of the *soul* to the first rank. Further, it is supposed that a knowledge of the *soul* has an important bearing on all truth, and particularly on that of the natural world. For the *soul* is, as it were, the genetic principle in living things." The Philosopher proceeds to indicate the aim of the treatise at hand, viz.: "To investigate and ascertain the *essential nature of the soul;* secondly, to discover those *properties* which attach to it as *accidents*. Certain of the latter are supposed to be

[31] Cf. *The Expositor*, March, 1903, pp. 198–207.

[1] London: Swan, Sonnenschein & Co.; New York: The Macmillan Co.

[2] The original here is difficult to render. Professor Hammond, whose translations we otherwise follow, expresses it thus: "Because of the acumen required for its discovery."

conditions peculiar to *the soul's own nature*, and others are thought to be effects produced in living beings by the soul's agency."

Notice now how this lofty viewpoint takes on lines beneath the field-glass of Silvester Maurus.[3] The *dignity* of the science of *the soul* may be gathered both from the *general nature of science* and from the *special character of this science*. From the *general* nature of science: all science and knowledge of things is *good* and *honorable*, inasmuch as it is desirable for its own sake; on this account, then, will the science and knowledge of the *soul* be good and honorable. From the *special* character of *Psychical* science: for, though all sciences are *good* and *honorable*, some are more so than others, either because some are more *certain* or because they relate to *more excellent objects*. Now, the science of the *soul* contemplates the most perfect and noble of all "natural forms," and affords the highest certitude, since of all natural forms none is more manifest in itself, its states and functions, than the soul; therefore is the science of the *soul* the *best* and the *most honorable* amongst all natural and mathematical sciences, yielding in this to metaphysics alone.

The *utility* of the science of *soul* is plain from this—that a knowledge of *soul* avails to the investigating of all other truths, those as well which concern metaphysics and morals as those which relate to physics.

Useful is it for a knowledge of *metaphysical* truth, since from knowledge of our own intellect do we rise to the contemplation of pure intelligences. Useful, too, it is for the knowing of *moral* truths, because moral virtues are powers that perfect the faculties of *the soul* and place due measure on the passions; to know the moral virtues, then, must we know the powers and passions of *the soul*. Useful no less is it for knowledge of truths *physical* and *natural*, because *soul* being the formal principle and the constitutive form of all animals and plants, the most and the chiefest of natural bodies are unknowable unless *the soul* be known. In working out this science it behooveth to follow this order: First, to treat of the *substance* of soul; secondly, of its *accidents* or states, whereof some belong to *soul alone* and affect not the body; others to the body also, though in virtue of the *soul*.

[3] *Brevis Paraphrasis*, p. 3.

Such is the broad outlook of the Stagyrite and his scholastic followers. *Soul* is *substance;* it has its peculiar *essential attributes* and *properties.* It is the business of psychical science to investigate and describe these attributes and properties, or as Sir John Davies rhymes it in his quaint old poem:

> The *soule a substance* and a *spirit* is,
> Which God Himselfe doth in the body make;
> Which makes *Man;* for every man from this,
> The nature of a Man and name doth take,
>
> And though this spirit be to the body knit,
> As an apt meane her powers to exercise;
> Which are *life*, *motion*, *sense* and *will* and *wit*,
> Yet she *survives*, although the body dies.[1]

Call this programme of the old psychology *naïf*, if you wish; it is certainly the standpoint of common sense; nor is it any discredit to the Aristotelian that he deems it not "unscientific" to heed the voice of rational instinct; to build on nature rather than blast its bed-rock in the attempt to find a solid basis for theory. The perception of *soul* as a *substantial principle* of psychical operation as a single permanent source of conscious activity, is an intuition of consciousness, or at least an internal fact revealed by the most obvious reflective analysis, and may therefore with ample justification be made the *starting-point* of psychology. Aristotle, however, does not take advantage of this readily-given fact of consciousness. He was confronted with the adverse views of his predecessors, and is at pains to describe them in the second and third chapters of his First Book *On the Soul.*

> One thinks the Soule is *aire;* another *fire;*
> Another *blood*, diffus'd about the heart;
> Another saith, the *elements* conspire,
> And to her *essence* each doth give a part.
>
> *Musicians* thinke our Soules are harmonies,
> *Physicians* hold that they *complexions* bee;
> *Epicures* make them swarms of *atomies*,
> Which do by chance into our bodies flee.

[1] *Nosce Teipsum.* By Sir John Davies. Edited by the Rev. A. Grosart. London, 1876.

Some thinke one general Soule fils every brain,
As the bright *sunne* sheds light in every Starre;
And others think the name of *Soul* is vain,
And that we only well-mixt bodies are.
. . . . . .
In judgment of her substance thus they vary;—

This quaintly rhythmical summary of the philosophical speculations which confronted Aristotle, needs but an alteration of its crude terminology into the technicalities of modern science to make it do duty as a synthesis of the materialistic monism prevalent in our own day.

It may be said that the importance and difficulty of psychological method were as patent to Aristotle as they are to a modern Weber or Wundt. He finds "no single and general method," be it "deductive proof or analysis or any other one procedure," adequate for his purpose. But deduction and induction, synthesis and analysis, observation and reasoning must be employed, and employed *conjointly*, for "not only does the knowledge of the *essential* nature of a thing seem to be helpful toward the understanding of the *accidental* nature and *properties* of *substances*, but conversely, the knowledge of accidental properties contributes largely to the understanding of what a thing *essentially* is. For when we are able to give an account of the accidental properties of things as we see them—either of all these properties or of most of them—then we are best able to speak also of their essential nature." It need hardly be said that notwithstanding all the immense labor and heated controversy over the problem of psychological method, especially during the past half century, the human mind has not advanced a single step beyond this principle formulated by the Stagyrite two thousand and more years ago. Neither have we discovered a new or a better, a safer or a more efficient method than the one that results directly from the application of this Aristotelian principle. And all this because the mind must be conditioned in its procedure by the fundamental law of its being. Bound up in its present state with the organism, it is necessarily dependent on the sensory apparatus for the matter of thought; the concrete individual facts must be presented to it through the senses. Hence, in its initial method of arriving at truth, it needs must be *inductive* and

analytic. On the other hand, being no less essentially the "form of the body," the vivifying, actuating principle of the organism, as Aristotle defines it, it abstracts and universalizes, judges, reasons. Its method, therefore, must with no less necessity be likewise *synthetic* and *deductive*.

Neither method, however, singly followed, can beget *science*. *Analysis* alone will give *matter*. *Synthesis* alone will give *form*, principles, plan. Both must unite to give structure, systematized knowledge, insight into what things are and how and why they behave as they do,—*cognitio certa rerum per causas*. That Aristotle employed this dual method no one can truthfully deny who has carefully perused the *De Anima*. He approaches the study of the human soul, through the study of life in general. Psychology with him is biology, a department of physical science. Phenomena, external and internal, sensile and mental, lead him to a knowledge of whatever he could learn as to the nature of the life principle in plant, in animal, in man; but comparison and reasoning he found no less necessary to reveal the special attributes and properties of the various grades or species of life. That both he and his followers for twenty centuries did not pursue the investigation of the external or sensile phenomena sufficiently far; that they were mistaken in some of their interpretations thereof; in other words, that the analytical side of the perpatetic psychology was insufficiently developed, will be readily admitted. The paucity of instruments of research and experimentation—they had no psychological laboratories—and the backward state of the physical sciences will account for this deficiency. On the other hand, whilst the use of the experimental method in recent times has resulted in a fuller knowledge of the phenomena and laws of life, its exaggerated use—its abuse—has taken the heart out of psychology and left us a soulless science of soul. A competent witness to the present status of psychology, a witness unprejudiced because fiercely inimical to the old psychology and a strenuous advocate of *une psychologie sans âme*, will be found in a recent notable textbook.

The Newest Psychology.—The latest book of note in English on this subject is Gustav Spiller's *The Mind of Man*.[4]

[4] London: Swan, Sonnenschein & Co.; New York: The Macmillan Company.

In view of the fact that recent psychology is supposed to have been completely divorced from philosophy, to have utterly repudiated the leading strings of the maternal *wisdom*, and become an independent *natural science*, the reader may be surprised to read that, in Mr. Spiller's opinion, "the amazing backwardness of psychology is principally due to its having been almost exclusively cultivated by philosophers or those philosophically inclined, instead of by men of science."

The author ventures the hope that the point of view from which he has written will commend itself to the lovers of science. He has "attempted to walk the straight and narrow path," and has "consequently declined to accommodate his conclusions to any party." He feels that his work "will have fulfilled its author's purpose if it accentuates the need of, and assists in establishing, a psychology of a strictly scientific character," and uncontrolled by philosophical speculation. Psychology is to have its revenge on the heretofore dominating spirit of philosophy. Science of mind, the author believes, "must revolutionize the whole of philosophy. By determining the nature of mental processes and the nature of mind, it will set at rest once for all those discussions which have raged around a unitary conception of the universe." Physical science and mental science, Mr. Spiller foretells, "will then no more form two independent and hostile camps, and speculative metaphysics will cease to exist, handing over its many interesting problems to science."

This revolutionment of philosophy and its absorption by "science" are fixed, however, for no early date, at least if one may adjust one's prophetic outlook from the present status of psychology as described by the author. "Of late," he says, "it has almost become the fashion to assume that the foundations of psychology are firmly laid, and that all that remains is to work out problems of secondary importance. It is argued that we have now only to apply the knowledge which has been gained and to occupy ourselves with an exhaustive examination of the psychology of the child, of races, of animals, etc. If this be so, the reader should find in this book a restatement, a dogmatic exposition of the established body of psychological conclusions. Should he expect that, he will be disappointed." According to the

author's interpretation of the data, "the ship of psychology is still in mid-ocean, still at the mercy of storms of doubt, still without chart or compass, and still far from port." He maintains not only "that the elementary principles of psychology have still to be established;" but he believes also "that from the scientific point of view no serious attempt has yet been made in that direction."

Mr. Spiller is quite alive to the gravity of this charge. "When a literature so voluminous as is that of psychology, when Englishmen, Frenchmen, and Germans are vying with each other in the production of learned treatises, it seems almost madness to suggest that the scheme of operations is strategically suicidal and that nothing but a retreat to the base and a new plan of campaign can secure success." Such, nevertheless, is his contention, and a grave and an unpleasant task it needs must be to assume its defence, and "to announce to others that the news of victory which all had greeted with joy is void of truth." Nevertheless, while destructive criticism may give rise to bitter disappointment, "it must be endured," he holds, "for its beneficial effects." The criticism is brought to bear first upon the Associationalists. The principle of association of ideas was never brought under "scientific treatment," was never "scientifically tested." From the first to last, from Hobbes to Sully and James, "scarcely-veiled speculation has determined the opinion of English and American psychologists" in respect to the principle and laws of association.

Of Herbart and his school, Mr. Spiller has this to say: According to them "presentations hinder or facilitate others coming into the foreground of consciousness. The Herbartians possess an elaborate mechanism reminding one of pulleys, levers, crowbars, cranes and what not, for the transporting hither and thither of presentations. Of science there is not a grain. Like Hans Andersen's tailors, the presentations appear to be busily engaged but produce nothing. Such huge treatises as those of Volkmann, a follower of Herbart, and Lipps, a follower of Beneke, form the completest indictment of present-day psychological methods."

But if Associationism is "unscientific" in its procedure and unsatisfactory in its results, a rare instance of unscientific method is observed by the author in the modern treatment of habit.

"Locke tells us that the power or ability in man of doing any-

thing when it has been acquired by frequently doing the same thing is that idea which we name habit." The student of recent text-books will be familiar with the conception of Habit as a *pathway of discharge formed in the brain by which certain incoming currents ever after tend to escape*, or, if the habit is *highly complex*, as *concatenated discharges in the nerve-centres due to the presence there of systems of reflex paths, so organized as to wake each other up successfully*, and other such physiological analogies. "This hazarded conjecture utterly unsubstantiated has been the first and the last word of the psychologists on the subject. As any well-known work on physiology will show, our knowledge of brain processes is unspeakably inadequate to permit us to make such an assertion. When we come to psychology we find no other confirmation than popular rumor might lend; there is not even the faintest suspicion of scientific caution."

Attention, Mr. Spiller finds, "has been more seriously studied" and with "less complete failure." The subject, however, "is still buried in obscurity, for theories have so darkened the minds of students that the light of the most powerful intellects scarcely sheds a glimmer along the path. By means of almost superhuman effort a trifle was gained here and there, and these trifles tended more to bewilder than to encourage."

Hard as the author appears to be on *theoretical* psychology even when restricted to the mere phenomena of mind, he is scarcely less severe in his estimate of *quantitative* psychology or psycho-physics. After some account of the experimental methods in this direction, he goes on to say that he "welcomes the quantitative method as such. If it can best elucidate the problems of psychology it must take the first place. One does not know what it will accomplish in the future, but up to the present, after a generation of toil, its many solid achievements have scarcely touched the borders of psychology proper. It has thrown no light on our chief problems. It deals with borderland affairs which apparently yield no glimpse of the far interior." He discerns "two failings" in the psycho-physical literature. "It reveals a superstitious belief in the magic of figures." Judicious observation and chance experiment, he believes, "could settle with comparative ease many of the ques-

tions which demand mountainous labor from the figure school." Secondly, instruments, he thinks, would be better used after other methods have prepared the way. Psycho-physicists, he finds, "are now insisting that figures uninterpreted by the state of mind of the 'reagent' are not to be relied on. We are thus completing a circle. *First, men rushed to figures because introspection seemed unreliable; and now self-observation is demanded to give a meaning to the figures.*" After reviewing what is practically the whole field of psycho-physics, the author's "misgivings as to its value have grown stronger than ever. The method seems fundamentally wrong. A problem is posited, reduced to its simplest form, and then rigorously tested." It appears to him "that the simplicity is in every instance non-existent. It is a hypothetical simplicity, a simplicity suggested by surface knowledge. The primary facts of a science," he cannot help thinking, "must be obtained by tentative and resourceful trials and are not obtainable by stiff laboratory experiments. Systematic introspection must therefore, ere long, be generally acknowledged as essential to psychologizing."

The reader may be surprised at seeing this appeal to introspection as a psychological method. From Hume to Compte, from Herbart to Sully and James, introspection has been either rejected or looked upon with marked suspicion amongst the psychologists. Mr. Spiller summons the witnesses for and against and finds "that the testimony, almost without exception, directly or by implication, against introspection is crushing." To it all he replies, "*retrospection is of necessity introspection, and if therefore introspection be impossible, our minds are absolute blanks.*"

It must not be inferred, however, from this advocacy of the introspective method that "the base" to which the author "sounds a retreat" is that of the "old psychology." Far from it. The introspection for which he pleads must be *experimental.* "The student must be prepared to learn that in *psychology every inquiry must be experimental.* Simple observation is only permissible when for peculiar reasons experiment is undesirable or out of the question. The normal procedure, the all but exceptional method, must include experiment." The author insists strongly on the necessity of systematic training in the art of psychologizing. Introspective observation and experimentation must be subjected

to rigid discipline and careful drill. This is urged by theory and illustrated by practical example on every page. The following paragraph indicates how the student should comport himself in the pursuit of this art: "I suggest the following experiments or observations, and must remark that repetition under varying circumstances is necessary and that notes should be taken at the time, of what is observed. Write mentally in characters of various sizes; so also employ mentally printed and sounded characters. Use lips as a vigorous speech, without making any sound, and also observe the various organs employed in speech. Picture to yourself squares, triangles, etc., of various sizes. Observe eye movements in seeing, also movements in walking, running, working, etc. Examine mentally form, detail, as many colors as possible, shades of color, relief, scenes, motion of eyes in watching moving objects. Hold steadily pencil, pencils, etc., in hand, behind the ear, etc., and note result. Recall various smells of things just smelt, lately smelt, and smelt long ago. Describe bodily feelings in sitting (in various positions), standing, walking, etc., and describe what you feel, passively and actively, of feet, legs, back, arm, head, teeth, tongue, separate fingers, etc. . . . Look at some pebbles, etc.; then see whether you can count them mentally. Hear with one ear, both ears, far and near, much and little, different kinds of sounds. Examine degrees of cold, warmth, touch, soft, hard, rough, smooth, pushing, pulling, effort."

After perusing these instructions and yet more if he reduce them to practice, the reader will be in a position to appreciate what was said in the beginning of this paper about the sense of relief one feels in getting out of the jungle of recent psychology into the open plains of Aristotelianism. We would not, indeed, have this remark interpreted as a misappreciation of the experimental side of psychology. We get precious woods, to say nothing of rare birds and wonderful beasts, from the jungle. We may hope for some useful knowledge from out the tangle of recent psychology. Luscious berries and bright flowers grow on brambles. The brake of psychical experimentation may yield us much that is sapid and attractive. The beast and serpent of the forest, the sting and tear of the briar we may suffer in compensation for the profitable and wholesome.

Criticisms and Notes.

THE PHILIPPINE ISLANDS, 1493-1803. Explorations by Early Navigators, Descriptions of the Islands and their Peoples, their History and Records of Catholic Missions, as related in contemporaneous Books and Manuscripts, showing the Political, Economic, Commercial and Religious Conditions of those Islands from their earliest relations with European Nations to the beginning of the Nineteenth Century. Translated from the Originals. Edited and annotated by Emma Helen Blair and James Alexander Robertson, with historical introduction and additional notes by Edward Gaylord Bourne. With Maps, portraits and other illustrations. Vol. I—1493-1529. Pp. 357. Vol. II—1521-1569. Pp. 335. Cleveland, Ohio: The Arthur H. Clark Company. MCMIII.

If there is an historical work that is likely to fulfil its mission for good in the immediate future it is this magnificent history of the Philippine Islands, to which we have already adverted in a recent number of this magazine. It is true that the immense and painstaking research of the collaborators and the well-equipped editors of this work which promises some fifty volumes, was not, as Mr. Bourne in his Historical Introduction to the first volume says, "to discuss the Philippine question of to-day, nor Philippine life during the last half century, nor will it give a short history of the Islands since the Conquest," but the object is rather to furnish us with a survey of Philippine life and culture under the old régime which must not only prove of deep and singular interest to the historian, but is well calculated to furnish the political economist of the United States with most valuable data of a practical nature; and no one can ignore how serious an element this is for our statesmen in their dealings with a population and with racial conditions very different from those to which we have been accustomed during the last century of our history.

"The entrance of the United States of America into the arena of world-politics, the introduction of American influence into Oriental affairs, and the establishment of American authority in the Philippine archipelago, all render the history of those islands and their numerous peoples a topic of engrossing interest and importance to the reading public, and especially to scholars, historians and statesmen." Nor is

there any danger that the facts of history here brought forth will suffer from the bias of the editors; for, unlike those who see truth and its useful service only from the standpoint of their individuality or in the light of traditional prejudice, they have adopted a just and liberal method of exposition by reproducing (mainly in English translation) such contemporaneous documents as constitute the best original sources of Philippine history. Beginning with the year 1493, when Pope Alexander VI marked the line of dominion in the New World between the Spanish and Portuguese discoverers and colonizers, the history of its people inhabiting the archipelago is traced through a period of more than three centuries. Nor is this history simply a collection of Spanish documents upon the subject which it treats. Every possible source of collateral information likely to give true light to the purpose and scope of these documents has been probed. The fact that the editors acknowledge publicly their debt not only to the Secretary of State, the Secretary of the Spanish Legation, the Hon. Bellamy Storer, late U. S. Minister to Spain, and other persons of authority in civil life, but also to the learned Augustinian, Dr. Thomas C. Middleton, of Villanova, the Rev. Thomas Sherman, S.J., the Rev. John Wynne, S.J., the Rev. Ubaldus Pandolfi, of the Franciscan Fathers, Bishop Horstman of Cleveland, Bishop Messmer of Green Bay, and other learned Catholic priests, is a guarantee of the good faith which animated the able scholars engaged upon this great work.

The Introduction covering about 70 pages is itself a masterpiece of judicial historical study. It points out the purpose of the work, its methods, and suggests the likely results to which its proper use as an authentic history of the Philippines will lead. The first volume is taken up mainly with the Documents regarding the Line of Demarcation—the two Papal Bulls entitled *Inter Caetera* and *Eximiae* and their subsequent extension; the treaties between Fernando V. and João II; The life and voyage of Fernão de Magalhães, with the incidents that connect these facts.

In the second volume we have the details of Garcia de Loaisa's expedition in 1525, the voyage of Alvaro de Saavedra, the Campaigns of Ruy de Villalobos and of Miguel Lopez de Legazpi. Then follows the Warrant of the Augustinian authorities in Mexico establishing a branch of their Order in the Philippines, the beneficial results of which are in marked contrast with the purely military influence of the government representatives.

The bibliographical data at the end of each volume are numerous

and detailed and add very materially to the value of a work which is precious on many other accounts. It is needless to say that the letterpress and bookmaking are admirable, as are also the illustrations. Only one thousand copies have been printed, to be disposed of to subscribers.

ARISTOTLE'S PSYCHOLOGY. A TREATISE ON THE PRINCIPLE OF LIFE. (De Anima and Parva Naturalia.) Translated with Introduction and Notes by William Alexander Hammond, M.A., Ph.D. London: Swan, Sonnenschein Co.; New York: The Macmillan Co. Pp. xxxvi—339.

THE MIND OF MAN. A Text-Book of Psychology. By Gustav Spiller. London: Swan, Sonnenschein Co.; New York: The Macmillan Co. Pp. 552.

PSYCHOLOGY. Normal and Morbid. By Charles A. Mercier, M.B., M.R.C.P., F.R.C.S. London: Swan, Sonnenschein Co.; New York: The Macmillan Co. Pp. 518.

Professor Hammond deserves the gratitude of students of philosophy and psychology for his excellent translation of the above-mentioned works of Aristotle. The *Parva Naturalia* have been thus far practically inaccessible in English, and the *De Anima* has heretofore received, we believe, no such sympathetic and fair rendering. In one handy and attractive volume the student has now at command the whole of Aristotle's psychology. Those who are acquainted with the *Philosopher's* crabbed Greek, the puzzling lacunæ and breviloquence of treatises which seem to be composed of jottings intended as lecture notes, will measure the difficulty of the translator's task, and appreciate the smoothness and clarity of Professor Hammond's version. The fairly elaborate introduction affords a comprehensive survey of the Aristotelian psychology and reflects, as do also the annotations—which, though brief, are practical and suggestive—an unusually clear insight into the mind of the Stagyrite. Aristotle's psychology has much more than a historical significance as a constituent in the development of philosophy. Its fundamental doctrine, that the soul is the root-principle of all vital activity in the organism—which, however, in the higher energies of thought and volition it transcends—is the only basis for a consistent system of mental science; and there are not wanting encouraging signs that recent biologists and psychologists are coming to realize the scientific importance of this doctrine. It is to be hoped that the present translation will exert an influence toward a larger return to a sound philosophy of mind.

Mr. Spiller's *The Mind of Man*, it need hardly be said after the observations made elsewhere in this number (p. 594), shows no Aristotelian coloring. The *Philosopher's* name appears thrice incidentally on its pages, but his philosophical viewpoint is antipodal to that of Mr. Spiller. The latter writer has no respect for substances and accidents, matter and form, or for rational, a *priori*, or deductive methods in psychology. Mind is for him a tissue of complex states and these are to be explained by analytical processes only. From this position the Aristotelian psychologist must of course utterly dissent. On the other hand Mr. Spiller's book is not without commendable features. It is first of all a remarkable piece of criticism. The author shows himself familiar with almost every work of importance on modern psychology and is penetrating and, we believe, just in his judgments on their theories. In the second place he manifests a truly wonderful analytical insight into psychical phenomena. The details which he is liable to discern in a state of consciousness, which to the average reflective mind would seem comparatively simple, are really astonishing. The passion for distinction popularly supposed to have been the main endowment of mediæval *Doctor Subtilissimus* is feeble in comparison with that displayed in the present work. Doubtless this is all very important, and necessary, in a way, if not essential, to science. And yet we cannot help thinking that the author has carried it beyond the limits compatible with the function of his work as a text-book.

First of all there are comparatively few youth capable of assimilating the subtle analyses which crowd its every page; and secondly those who are capable will ere long grow weary of the strain demanded of them and are likely to give it all up. The adjustment of the work to text-book purposes is, to say the least, doubtful. This does not mean, however, that for the advanced student and more especially for the professor the work may not prove useful and stimulating.

Quite different in scope and method from the foregoing is Mercier's *Psychology, Normal and Morbid*. The former work aims at the minutest decomposition of consciousness, in the interests of descriptive science solely, and is rigidly analytic in its procedure. The latter takes a broader view of mental activity, is mainly practical in its purpose and mingles its method considerably with synthesis and theory.

Dr. Mercier's book has grown out of the practical needs of the professional alienist. One who has to deal habitually with the abnormal conditions of mind stands in need of a psychology that shall treat normal functioning with special reference to its disorders; some-

what as general medical physiology bears a pertinent relation to pathology. A work of this character has hitherto not existed. The present author has sought to supply the demand. Aiming at this special requirement he has brought into the field of psychology a number of subjects which otherwise would fall to the departments of logic and epistemology. Thus not a little of the work is taken up with such topics as the syllogism, various forms of inference, certainty, probability, credibility, and the like. These, however, are discussed in connection with their abnormalities. Hence we find such matters as faults of reasoning, of inference, of belief, of volition, of memory, of pleasure and pain, and the like, treated at some length.

Whilst a knowledge of normal conditions is necessary for a knowledge of the abnormal, the converse is proportionally true. The present work, coming from an eminent physician who writes with the authority which practical experience adds to theory, has a value for the student of general psychology as well as for the specialist, a value which, so far as the present reviewer has observed, seems to consist in the wealth of concrete illustration and example which is here enmassed and skilfully utilized. In estimating the theoretical side of the work one has constantly to keep in mind its particular adaptation. This relationship may account for, if it does not justify, an occasional lack of precision or of adequate analysis. Thus, for instance, in the treatment of religious faith the supernatural factor is entirely ignored (p. 235), whilst throughout the chapter on credibility (210–244) the distinction between *authority* as an *objective motive* and the *psychological preparedness* for its influence on *assent*, as well as the nature of that assent and its *subjective environment* and *effects*, are not a little confused, as may be seen in so loose a statement as the following: "Faith is authority. That is to say, it is that factor in a testified relation which is due to the Authority of the witness, or more precisely, it *is* the Authority ascribed to the witness" (p. 235). The emphasis is here laid by the author on *is*. Authority *is* Faith. Now Faith (as an act) is a mental assent, a judgment, therefore a psychical state of the believer's mind. Authority, on the other hand, is knowledge and veracity in the witness, a mental and a moral condition, a psychical state of the narrator. Are we to infer that a psychical state in one mind *is* a psychical state in another mind? A subject also in which one discerns no little confusion in the author's treatment is that of volition. *Attention* and *willing* he declares to be identical. Willing is intensified attention, and attention is diminished willing. The confusion here permeates

modern psychology generally and results from its rejection of the philosophical distinction between intellect and will, and this in turn proceeds from its lack of a fixed objective criterion whereby to discriminate mental acts and states. The old Aristotelian axioms: *Acts are determined and specified by their corresponding objects or termini;* and, *Faculties are specified by their corresponding acts*, would have saved the author from confounding *attention* with *volition*. Attention is essentially a *cognitive* act; in its highest form, an *intellectual* act; volition is essentially an act of the *will*, a "faculty" specifically distinct from the intellect, as is evidenced by the peculiar character of the "formal object" at which its operation terminates. The act of attention may be *commanded*, though it cannot be *elicited* by the will; just as the act of seeing, hearing, etc., may be commanded but not elicited by the will. And it were just as logical or illogical to infer from the phrase "voluntary vision" that *vision* is *willing*, as it is for the author to infer, as he does, from the phrase "voluntary attention" that *attention* is *willing*.

COMPENDIUM JURIS REGULARIUM. Edidit P. Augustinus Bachofen, S.T.D. Benedictinus Abbatiae Immacul. Concept. Mo. U. S. A. Neo Eboraci, Cincinnati, Chicagiae: Benziger Bros. 1903.

Students of Canon Law and directors of Religious Communities in general will welcome this compend of the principles, laws, rights, and privileges which make up the religious state. The work does not pretend to discuss the separate institutes of Regulars, but confines itself to the study of the fundamentals upon which they are built and maintained. The nature of the Religious life, the conditions of their foundation, the requisites of admission, the obligations implied by the vows, the enclosure, the internal and external government, customs and privileges, and dispensations, are treated in a clear didactic style with reference to the more recent legislation on the subject. The final chapter is devoted to Religious Congregations as distinct from those which exact the solemn vows. The Appendix contains the full text of the important Decrees "Perpensis," and "Quemadmodum," the Constitution "Coaditae," and the Missionary Decree of 1901 "Quamvis Probe." The volume has a good Index and is well printed.

Literary Chat.

It is rather amusing at this time, when the question of "Reunion" is ripe on all sides, to come upon a work like Mr. Kingston Oliphant's recent volumes entitled *Rome and Reform* (Macmillan), in which the author elaborately demonstrates—not his prejudices, but—a total ignorance of the material with which he is to prove his thesis. He deals professedly with the history of the Popes; and his object is to improve on Ranke and Lord Macaulay, whom he specially mentions; for, quoth he, "within the last sixty years *many new works bearing upon my subject have been given to the world—works of which I have*, as I hope, *made good use.*" (Italics ours.) And how? By never mentioning Hergenröther, Pastor, Janssen, historians who stand at the head of the modern writers that have, by their special studies of the history of the Popes, revolutionized the old methods of historical research. Surely this is history for the Middle Ages, if not of the Middle Ages; although we doubt if even the much maligned men of that time would have thanked our Oxford scholar for his evidently good intention, since in the preface of these pretentious volumes he informs us that: "So far as I have any bias, it is toward Moderate Catholics, as distinguished from the Ultramontanes." Professor Oliphant might learn much regarding his special subject from the above-mentioned Ultramontanes. We advise him to get at once the two new volumes (V and VI) of the English translation of Johann Janssen, just off the press (Herder), where he will find something at least very helpful to clear up the subject of the Reformation with which he is largely concerned. If he will do this in a new edition, or perhaps a new work on his subject, the critical reader may pardon his bias against the Irish temperament where he has occasion to speak of it.

The Research Publishing Company (London—Philadelphia) has issued a metrical rendering of the *Tâo Teh King of the Lâo Tsze*, under the title of *The Light of China*. The little volume comprises in eighty-one chapters much ethical teaching which reflects the intellectual and moral culture of the Chinese in the sixth century before Christ. Here is a sample of the character and quality of the ancient lore with which Dr. Heysinger makes us acquainted:

"He who knows others is wise,
But he who knows himself is wiser still;
He who conquers others is strong,
But to conquer self needs greater strength and skill;
He who is content is truly rich;
He who is firm in action proves his real will;
He who holds fast to his post lives long,
But he who when he dies does not fail, he lives longer still!"

The Catholic Universe (Cleveland) has opened a list for the "Cardinal Newman Memorial Fund," and thereby shows its appreciation of the high ideal which

the great English convert, John Henry Newman, represents. The Rev. William McMahon, who has made his paper one of the healthiest Catholic weeklies in the land, and whose editorial activity is supported by a clever management, as the late Papal Jubilee number proves, is surely not in error when he believes the moral influence that comes from the popularizing of Newman's fame to be one of the most efficient levers toward that intellectual culture of which we hear so much and for which we do so little.

The popular life of Pope Leo XIII, by Monsignor O'Reilly, which is being widely advertised by the John C. Winston Company, is to be issued shortly in a two-volume edition. An analysis of some of the later Encyclicals, showing their practical bearing upon modern society, are to form the subject of the latter part of the work.

The April issue of the *Review of Catholic Pedagogy* contains a well-written paper on "Catholic School Work in the Diocese of Rochester," by Miss Katharine C. Conway. The article is remarkable inasmuch as it suggests what can be accomplished for Catholic education under consistent management with a clearly defined scholastic policy.

Mr. Moncure Conway, writing in *The Critic* on "Mary Magdalen," thinks that the legend which identifies the Mary of Bethany with the Mary in Simon's house, and with Mary Magdalen called "the sinner," grew out of a confusion of two or three distinct incidents in the New Testament. He finds that the old story is in reality without foundation and rather the effect of the emotions and aspirations of the human heart, which prompted a combination of the elements of sorrow for sin with grateful love for the Divine Master, whose words lead to repentance. We believe that the unprejudiced reader of St. Luke, setting aside all other evidence for or against the assumption of identity, will be satisfied that the Evangelist speaks of a repentant Mary (7 : 50) as a visitor in the house of the Pharisee, where she anoints the Lord's feet, and that this is Mary Magdalen, of whom he speaks immediately after (8 : 1–3) as one of the devout women who provided for the needs of the Master. Tertullian, Jerome, Ambrose, Augustine, Gregory the Great, and the Venerable Bede, as well as the Roman Liturgy, represent this Magdalen as the sister of Lazarus, Mary of Bethany; and this testimony of the Latin Church seems to outweigh that of Origen and Chrysostom, whose views have been embodied in the Greek Liturgy.

A series of four-page leaflets, called *Tracts for Deaf-Mutes*, is being issued by the Rev. Patrick M. Whelan (Mount Airy, Philadelphia). They are well written, concise, and practical, and would serve not only for the instruction of deaf-mutes, but for any class of persons difficult to instruct. The first folio was issued for Lent; another was ready for Easter; a third is announced for Pentecost.

Uuder the title *Nothing New*, the Paulist Father P. J. Murphy publishes an attractive little collection of Sermons. Confidence in God, From Death to Life, the

Holy Innocents, The Faithful Departed, St. Agnes, are topics upon which the writer dwells with engaging force.

The Benzigers are preparing a series of School Readers which promises some new features in the manner of presenting the exercises and the illustrations, some of which are rendered specially attractive by the three-color process of printing.

The publication of Mark Twain's book on *Christian Science*, the substance of which appeared in the *North American Review* (monthly), has been postponed. The book was ready, but the publishers (Harpers) have probably met with obstruction from Mrs. Eddy's agents, who look upon the series as a libel. Mark Twain makes a clever exposition of what he considers on good evidence a gigantic fraud appealing, under the plea of religion, to the credulity and sentimentality of the masses. The author, whilst probably effecting some good by throwing strong light upon certain transactions of the "Christian Science" bureau, follows the bent of an often irreverent humor by repeating certain threadbare misapprehensions regarding the Catholic Church, to whose methods he chooses to compare some of Mrs. Eddy's inventions. The two institutions are as far apart as heaven and earth—and farther. But Mark Twain has not the brain-metal which would permit him to make the serious discrimination such as a careful study of the Old Religion demands. Men that become converts to the Catholic Church from conviction are not, either in their intellectual or moral fibre, like the crowds that enter the Christian Science ranks.

The smallest readable Breviary thus far published, in four parts, has just been issued by the Tournai Society of St. John (Wiltzius Company).

Sick Calls, by the Rev. Alfred M Mulligan (Birmingham), who has been a frequent contributor to the REVIEW on the subject of pastoral care of the sick, is a new book now in press. (Benziger Brothers.)

The Christian Press Association is to publish the Very Rev. Dr. Alexander MacDonald's volume on the Authorship of the Apostles' Creed. This is one of the most complete and reliable works, we venture to say, as yet written on this important subject. Those who have read the author's keen analysis of Harnack's views and his recent articles on the Apostolic authorship in the REVIEW, will understand the value of the book as an apologetic weapon in the modern warfare between rationalism and Christianity.

In the current DOLPHIN we publish a modern version, by Miss I. L. Guiney, of a hymn in honor of Our Blessed Lady which she discovered in the Bodleian Library, Oxford. By some oversight the original copy by John Mirk, Prior of Lilleshull in Shropshire, did not reach us in time to appear with the modernized version. We shall publish it, however, in the June number.

Books Received.

THEOLOGY AND ASCETICA.

COMPENDIUM JURIS REGULARIUM. Auctore P. Augustino Bachofen, S.T.B., Benedictino Abbatiae Immac. Conceptionis, B. M. V., Conception, Mo., U. S. A. Neo-Eboraci, Cincinnati, Chicagiae: Benziger Brothers. 1903. Pp. 441. Price, $2.50 *net*.

DE MATRIMONIO. Ad Usum Scholarum ex Summa Theologiae Moralis. Exprimendum curavit H. Noldin, S.J., S. Theologiae professor in Universitate Oenipontana. Cum Approbatione Episcopi Brixinensis et Superiorum ordinis. Oeniponte. Typis et sumptibus Fel. Rauch. (Fr. Pustet.) 1903. New York and Cincinnati: Fr. Pustet & Co. Pp. 218. Price, $1.00 *net*.

DE IEIUNIO ECCLESIASTICO. Tractatus Theoreticus et Practicus. Auctore Iosepho Alberti, S. Theol. et utr. Iuris Doctore, Canonico Theologo, Prof. S. Theol. Dogm. et Moralis in Ven. Semin. Aquipendiensi, etc. Romae: Officina Librariae Pontificalis. Friderici Pustet. 1903. Pp. 80. Price, $0.30.

LE PRÉDICATEUR DES RETRAITES DE PREMIÈRE COMMUNION. Contenant dix retraites variées de chacune sept instructions, suivies de vingt-cinq instructions pour le jour de la fête. Par Deux Missionaires, Auteurs de livres ouvrages de Sciences sacrées. Paris: Ancienne Maison Charles Douniol; P. Téqui. 1903. Pp. viii—384. Prix, 4 f. 50.

GLAUBEN UND WISSEN. Eine Orientierung in mehreren religiösen Grundproblemen der Gegenwart für alle Gebildeten. Von Victor Cathrein, S.J. Freiburg Brisg. (St. Louis, Mo.): B. Herder. 1903. Pp. 245. Price, $0.85 *net*.

THE SIGNS OF THE TIMES. Lecture by the Very Rev. Aloysius M. Blakely, C.P., Vicar General of Nicopolis, Bulgaria. Pp. 24.

THE GIFT OF PENTECOST. Meditations on the Holy Ghost. By Father Meschler, of the Society of Jesus. Translated from the German by Lady Amabel Kerr. St. Louis, Mo.: B. Herder, 17 South Broadway. 1903. Pp. xi—505. Price, $1.60 *net*.

ST. EDMUND. Archbishop of Canterbury. His Life as told by old English Writers. Arranged by Bernard Ward, President of St. Edmund's College, Old Hall. St. Louis, Mo.: B. Herder, 17 South Broadway. 1903. Pp. xx—290. Price, $1.60 *net*.

BLESSED CUTHBERT MAYNE. Protomartyr of the Seminaries, 1544–1577. By W. Meyer-Griffith. London: R. & T. Washbourne, 4 Paternoster Row; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 39. Price, $0.30 *net*.

LIFE OF ST. RITA OF CASCIA. From the Italian. By the Very Rev. Richard Connolly, O.S.A., D.D. London: R. & T. Washbourne, 4 Paternoster Row; New York, Cincinnati, and Chicago: Benziger Brothers. Pp. 272. Price, $1.00 *net*.

THE SACRED HEART BOOK. By the Rev. F. X. Lasance. New York, Cincinnati, Chicago: Benziger Bros. 1903. Pp. 638. Price, $0.75.

A.M.D.G. "A VOICE THAT IS STILL." Words written or spoken by the late Fr. James Clarke, S.J. With a sketch of his life, by Fr. McLeod, S.J. Arranged by the Sisters of Notre Dame, and sold for the benefit of the native mission at Empandeni, Rhodesia, in which Father Clarke was much interested. London: Burns and Oates, Ltd.; New York: Benziger Brothers. Pp. 115. Price, $0.75 *net.*

VIA SALUTIS, or Various Methods of the Exercise of the Way of the Cross. Rev. Joseph Mueller, O.S.B. Cum permissu Superiorum. New York: Christian Press Association Publishing Company. 1903. Pp. 245.

HELPS TO A SPIRITUAL LIFE. For Religious and for all persons in the world who desire to serve God fervently. From the German of Rev. Joseph Schneider, S.J. With additions by Rev. Ferreol Girardey, C.SS.R. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 257. Price, $1.25 *net.*

SAINT ALOYSIUS' SOCIETY MANUAL. Compiled from approved sources, with the approbation of the Rt. Rev. Bishop of Buffalo. Eighth Edition. Fr. Pustet & Co. Pp. 180.

PHILOSOPHY AND EDUCATION.

L'ÉGLISE ET LA PITIÉ ENVERS LES ANIMAUX, textes originaux puisés à des sources pieuses. *Premier recueil*, édition revue et corrigée, et *second recueil*, sous la direction de Mme. la marquise de Rambures, avec une préface de M. Robert de la Sizeranne. Un vol. in-12, orné d'une belle gravure. Paris: Librairie V. Lecoffre. Prix, 3 fr. 50.

ARISTOTLE'S PHILOSOPHY. A Treatise on the Principle of Life (*De Anima* and *Parva Naturalia*). Translated with Introduction and Notes by William Alexder Hammond, M.A., Ph.D., Assistant Professor of Ancient and Mediæval Philosophy in Cornell University. London: Swan, Sonnenschein & Co., Ltd.; New York: The Macmillan Company. 1902. Pp. lxxxvi—339. Price, $3.00 *net.*

MENTAL AND MORAL HEREDITY IN ROYALTY. I—IX. By Dr. Frederick Adams Woods, Harvard University. Reprinted from *The Popular Science Monthly*, August, 1902—April, 1903. Pp. 85.

HANDBOOK OF THE HISTORY OF PHILOSOPHY. By Dr. Albert Stöckl. Part II: Scholastic Philosophy. Translated by T. A. Finlay, S.J., M.A., Fellow of the Royal University of Ireland, Professor of Mental Science, University College, Dublin. Dublin: Fallon & Co., Ltd. 1903. Pp. 288-446. Price, 5s. *net.*

A READING CIRCLE MANUAL. How to Form and Conduct Reading Circles. Lines of Work and Suggestive Programmes. By Humphrey J. Desmond, author of *Mooted Questions of History; The Church and the Law; Chats within the Fold*, etc. Milwaukee: The Citizen Company. 1903. Pp. 83.

REPORT OF THE COMMISSIONER OF EDUCATION FOR THE YEAR 1900-1901. Volume II. Washington: Government Printing Office. 1902. Pp. vii—1217-2512.

CATHOLIC CITIZENS AND PUBLIC EDUCATION. A brief statement giving Report of Attendance and Expenses of Parish Schools in the City of New York. New York: The Catholic Book Exchange. 1903. Pp. 32.

ST. BASIL THE GREAT ON GREEK LITERATURE. The Saint's Address to Students. With Notes and Vocabulary by Edward R. Maloney. New York, Cincinnati, Chicago: American Book Company. Pp. 86.

HISTORY.

HISTORY OF THE GERMAN PEOPLE AT THE CLOSE OF THE MIDDLE AGES. By Johannes Janssen. Vol. V and VI. Translated from the German by A. M. Christie. St. Louis, Mo.: B. Herder, 17 South Broadway. 1903. Pp. xvi—574. Price, $6.25 *net.*

CATHOLIC LONDON MISSIONS. From the Reformation to the year 1850. By Johanna H. Harting. St. Louis, Mo.: B. Herder, 17 South Broadway; London Sands & Co. 1903. Pp. 270. Price, $2.00 *net.*

FATHER MARQUETTE, Jesuit Missionary and Explorer. The Discoverer of the Mississippi. His place of burial at St. Ignace, Michigan. By Rev. Samuel Hedges, A.M., with an Introduction by Rev. John J. Wynne, S.J. New York: Christian Press Association Publishing Company. 1903. Pp. 164. Price, $1.00.

RAMBLES THROUGH EUROPE, THE HOLY LAND AND EGYPT. By Rev. A. Zurbonsen. St. Louis, Mo.: B. Herder. 1903. Pp. 234. Price, $1.00.

DIE KATHOLISCHE KIRCHE IN ARMENIEN. Ihre Begründung und Entwickelung vor der Trennung. Ein Beitrag zur christl. Kirchen- und Kulturgeschichte. Von Simon Weber, D.D., Prof. Apologet. Friburgens. Freiburg Brisg. (St. Louis, Mo.): B. Herder. 1903. Pp. 532. Price, $3.10 *net.*

MEMORIAL presented by the Roman Catholic Priests of Slovak Nationality to their Eminences the Cardinal Archbishop, Archbishops and Bishops of the United States.—Hungary Exposed.

BELLES-LETTRES.

RODERICK TALIAFERRO. A Story of Maximilian's Empire. By George Cram Cook. With Illustrations by Seymour M. Stone. New York: The Macmillan Company; London: Macmillan and Company, Limited. 1903. Pp. ix—482.

THE SHERIFF OF THE BEECH FORK. A Story of Kentucky. By Henry S. Spalding, S.J., author of *The Cave by the Beech Fork.* New York, Cincinnati, Chicago: Benziger Brothers, Printers to the Holy Apostolic See. 1903. Pp. 223—14. Price, $0.85.

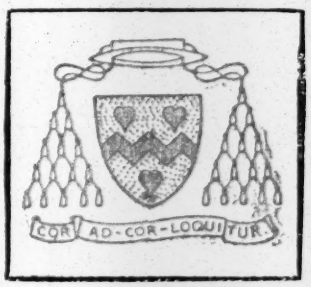
IN THE SHADOW OF THE MANSE. By Austin Rock. St. Louis, Mo.: B. Herder, 17 South Broadway; London: Sands & Co. 1903. Pp. 267. Price, $1.00 *net.*

THE PAGAN AT THE SHRINE. By Paul Gwynne, author of *Marta.* New York: The Macmillan Company; London: Macmillan & Co. 1903. Pp. 478. Price, $1.50.

A DAUGHTER OF THE SIERRA. By Christian Reid. St. Louis, Mo.: B. Herder. 1903. Pp. 367. Price, $1.25.

THE PLAYWATER PLOT. By Mary T. Waggaman, author of *Tom's Luck Pot; Nan Nobody,* etc. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 188. Price, 60 cents.

THE CANTERBURY PILGRIMS. A Comedy. By Percy Mackaye. New York: The Macmillan Company; London: Macmillan and Company, Limited. 1903. Pp. viii—210. Price, $1.25.



Memorial to Cardinal Newman

A New Church at the Oratory Birmingham

The Home of Cardinal Newman

THE debt which the English-speaking Catholic world owes to Cardinal Newman is manifold and well known, and it is both impossible and unnecessary to describe here what he has done for them by his writings and example. It is a debt which cannot be adequately paid, but should at least be worthily recognized. ¶ A new Church at the Oratory in Birmingham, the Cardinal's home, is much needed, and in 1901, the centenary year of his birth, an appeal to friends and well-wishers in England was issued to help in its erection, as being the completion of the Cardinal's work and the carrying out of his wishes. The result is stated below. ¶ It is felt that large numbers of the Catholic clergy and laity of America also would

desire to take part in promoting this enterprise, which concerns the honor of a name that is a glory to the Church of our age. ¶ The pages of this magazine are therefore used to bring the matter before them, with every confidence that the result will show the devotion of the Catholics of America to the memory of Cardinal Newman in a signal and memorable degree, and that they will thus have no small share in completing the work he began in Birmingham, and in fulfilling the aspirations of his early Catholic life.

The Cardinal Newman Memorial Fund

A number of the Archbishops and Bishops have shown a practical interest in the movement which honors English-speaking Catholics who recognize the debt we all owe to the saintly Cardinal. The following letters added to those already published testify to the favor with which the appeal meets, especially from members of our Hierarchy.

His Eminence Cardinal Gibbons

urges this noble project in the following letter addressed to the editor of this magazine:

MY DEAR FATHER HEUSER:

You are no doubt aware that Father Robert Eaton has received a mission from his superior, the Very Rev. Fr. Ryder, of the Birmingham Oratory, to solicit aid in the United States for the erection of a Memorial Church to Cardinal Newman. Perhaps there is no English-speaking prelate in the world whose name is held in higher veneration than that of the illustrious Oratorian. The number of those is legion who have entered the pale of the Church through the influence of his writings and charming personality.

I hope you will do all you can to make known and encourage Father Eaton's mission in the pages of the REVIEW *and of* THE DOLPHIN.

Faithfully yours in Christ,

J. CARD. GIBBONS.

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All communications should be addressed to the Rev. Robert Eaton, St. Patrick's Rectory, 242 South Twentieth Street, Philadelphia, Pa.

RELIGION AND EDUCATION IN THE PHILIPPINES

A Review of the Commissions' Reports, 1899-1900, by the Very Rev. Thomas C. Middleton, D.D., O.S.A., Villanova, Pa.

Reprinted from THE ECCLESIASTICAL REVIEW, and THE DOLPHIN, March, 1903.

CIVILIZATION and Christianity were introduced into and spread throughout the archipelagos of the Philippines, Marianas, and Carolines by our Religious men and women from Europe; so that at the time of the American occupation the Catholic population of the islands was 6,559,998. The work of the Christian pioneers of the sixteenth century must not now be lost to the faith through the Hydra of anti-Catholic proselytism, whether of sinister design or merely humanitarian, lurking in irreligious school legislation and in the souperism that invades the home.

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Last month we announced in this place that an elegant edition of the pamphlet had been prepared for distribution among our readers, who might secure a copy by sending in with their address a two-cent stamp for postage. Those who have not availed themselves of this offer may yet do so.

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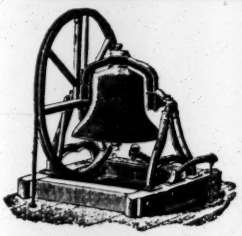

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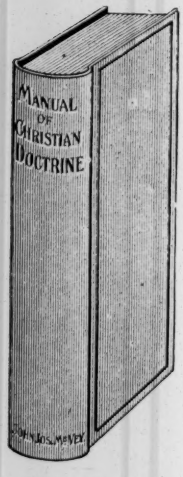

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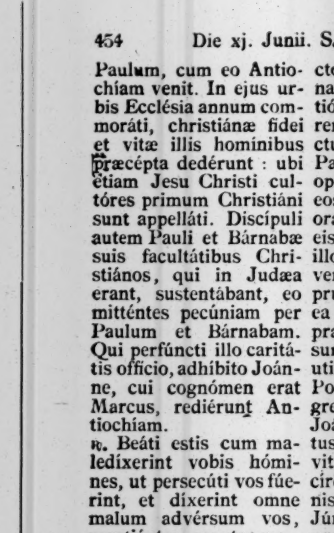

454 Die xj. Junii. S. Barnabæ

Paulum, cum eo Antiochíam venit. In ejus urbis Ecclésia annum commoráti, christiánæ fidei et vitæ illis homínibus præcépta dedérunt : ubi étiam Jesu Christi cultóres primum Christiáni sunt appellâti. Discípuli autem Pauli et Bárnabæ suis facultátibus Christiános, qui in Judæa erant, sustentábant, eo mitténtes pecúniam per Paulum et Bárnabam. Qui perfúncti illo caritátis offício, adhíbito Joánne, cui cognómen erat Marcus, rediérunt Antiochiam.

℟. Beáti estis cum maledíxerint vobis hómines, ut persecúti vos fúerint, et díxerint omne malum advérsum vos, mentiéntes, propter me : * Gaudéte et exsultáte, quóniam merces vestras copiósa est in cœlis. ℣. Cum vos óderint hómines et cum separáverint vos et exprobráverint, et ejécerint nomen vestrum tamquam malum propter Fílium hóminis. Gaudéte.

Lectio vj.

CUM autem Antiochíæ in Ecclésia cum céteris Prophétis et Dóctóribus, Paulus et Bárnabas in jejúnio et oratióne Dómino deservírent, dixit Spíritus sanctus : Segregáte mihi Paulum et Bárnabam in opus ad quod assúmpsi eos. Tunc jejunántes, et oránte, imponentésque eis manus, dimisérunt illos. Itaque Seleuciam venérunt, inde in Cyprum : ac multas prætérea urbes regionésque, prædicántes Evangélium summa cum audiéntium utilitáte, peragrárunt. Postrémo Bárnabas digressus a Paulo, una cum Joánne, qui cognomináthus est Marcus, navigávit in Cyprum : ibique círciter séptimum Neróonis annum, tértio Idus Júnii, ad Apostólici múneris laudem martyrii corónam adjúnxit. Éjus corpus, Zenóne Imperatóre, repértum est in ínsula Cypro, ad cujus pénctus erant Evangélium Matthæi, Bárnabæ manu conscríptum.

℟. Isti sunt triumphatóres et amíci Dei, qui contemnéntes jussa príncípum, meruérunt præmia ætérna, * Modo coronántur et accípiunt palmam. ℣. Isti sunt qui

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